ABHIDHARMA SAMUCCAYA

THE COMPENDIUM OF THE HIGHER TEACHING (PHILOSOPHY)

BY ASAṄGA

TRANSLATED INTO FRENCH BY WALPOLA RAHULA
ENGLISH VERSION BY SARA BOIN-WEBB

Abhidharmasamuccaya

The Compendium of the Higher Teaching (Philosophy)

by Asaṅga

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Originally translated into French and annotated by

WALPOLA RAHULA

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Abbreviations

A = *Aṅguttaranikāya* (PTS ed. except where otherwise cited)
Abhidh-sam = *Abhidharmasamuccaya*, ed. V. V. Gokhale (*Journal of the Bombay Branch, Royal Asiatic Society*, N.S. vol. 23, 1947), and ed. Pralhad Pradhan, Visvabharati, Santiniketan, 1950
Abhisaṅgaha = *Abhidhammatthasaṅgaha*, ed. Devamitta, Colombo, 1929
Bareau: Sectes = André Bareau, *Les Sectes Bouddhiques du Petit Véhicule*, EFEO, Paris, 1955
BEFEO = *Bulletin* of the EFEO
BHS = Buddhist Hybrid Sanskrit
Bodh. bhūmi = *Bodhisattvabhūmi*, ed. U. Wogihara, Tokyo, 1930
D = *Dīghanikāya* (PTS ed.)
Daśabhūmi = *Daśabhūmikasūtra*, ed. J. Rahder, Paris and Louvain, 1926
Dhp = *Dhammapada* (PTS ed.)
DhpA = Dhp *Aṭṭhakathā*, the Commentary on the Dhp (PTS ed.)
Dhs = *Dhammasaṅgaṇi* (PTS ed.)
DhsA = the Commentary on the Dhs (PTS ed.)
EFEO = École Française d'Extrême-Orient
Gokhale – see Abhidh-sam
Hist.Bud.Cey. = Walpola Rahula, *A History of Buddhism in Ceylon*, Colombo, 1956
Hist.Ind.Lit. = M. Winternitz, *A History of Indian Literature*, vol. I, Calcutta, 1927; vol. II, 1933; repr. Delhi, 1993
IHQ = *Indian Historical Quarterly*
Itv = *Itivuttaka* (PTS ed.)
Jā = *Jātaka*, ed. Fausbøll, London, 1877
JRAS = *Journal of the Royal Asiatic Society*

Kathā = *Kathāvatthu* (PTS ed.)
Kośa = *L'Abhidharmakośa de Vasubandhu*, tr. and ann. L. de La Vallée Poussin, Paris, 1923-31, repr. 1971
Kośakārikā = *Abhidharmakośakārikā*, ed. V. V. Gokhale, JRAS, Bombay Branch, vol. 22, 1946
Lankā = *Laṅkāvatārasūtra*, ed. Bunyu Nanjio, Kyoto, 1923
M = *Majjhimanikāya* (PTS ed.)
MA = the Commentary on M (PTS ed.)
Mhv = *Mahāvaṃsa* (PTS ed.)
Nd2 = *Cullaniddesa* (PTS ed.)
Pañcaviṃ = *Pañcaviṃśatisāhasrikāprajñāpāramitā*, ed. Nalinaksa Dutt, London, 1934
Pradhan – see Abhidh-sam
PTS = Pali Text Society, London, then Oxford
Pug = Puggalapaññatti (PTS ed.)
S = *Saṃyuttanikāya* (PTS ed.)
Saṃdhi = *Saṃdhinirmocanasūtra, L'Explication des Mystères*, Tibetan text ed. and tr. Étienne Lamotte, Louvain and Paris, 1935
Saṃgraha = *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasaṃgraha)*, tr. Étienne Lamotte, Louvain, 1938, repr. 1973
Siddhi = *Vijñaptimātratāsiddhi, La Siddhi de Hiuan-Tsang*, tr. and ann. L. de La Vallée Poussin, Paris, 1928
Smp = *Samantapāsādikā*, Commentary on the Vinaya, Colombo, 1900
Sn = *Suttanipāta* (PTS ed.)
SnA = *Suttanipāta Aṭṭhakathā* (*Paramatthajotikā* II), Commentary on Sn (PTS ed.)
Sūtrālaṃkāra = *Mahāyānasūtrālaṃkāra*, ed. Sylvain Lévi, Paris, 1907
Triṃśikā = *Vijñaptimātratāsiddhi, deux traités de Vasubandhu, Viṃśatikā et Triṃśikā*, ed. Sylvain Lévi, Paris, 1925
The Life = *The Life of Vasubandhu by Paramārtha (499-569)*, tr. J. Takakusu, *T'oung Pao* 5, 1904; offpr. Leiden, 1904
Ud = *Udāna* (PTS ed.)
Vbh = *Vibhaṅga* (PTS ed.)
Vism = *Visuddhimagga* (PTS ed.)

Titles mentioned in the notes (not in above list):

Demiéville, P., "Le Yogacārabhūmi de Saṅgharakṣa," BEFEO XLIV, 2 (1954), pp. 339-436

Edgerton, BHSD = F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953, repr. Delhi, 1970, 1998

Frauwallner, E., *On the Date of the Buddhist Master of the Law Vasubandhu* (SOR III, IsMEO), Rome, 1951

PTSD = Pali Text Society's *Pāli-English Dictionary*, London, 1921, repr. 1972, Delhi, 1994

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Lamotte, Étienne, *Śūraṃgamasamādhisūtra: The Concentration of Heroic Progress*, Eng. trans. Sara Boin-Webb, Richmond, Surrey, and London, 1998

Lamotte, Étienne, *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*, Eng. trans. Sara Boin, London, 1976, repr. 1994

Lü Ch'eng, "Abhidharmasamuccaya," *Encyclopaedia of Buddhism* I, 1 (1961), pp. 85-7

Pemaratana, Ven. Waragoda, "The Truth of Suffering as Presented in the *Abhidharmasamuccaya* of Asaṅga," *Recent Researches in Buddhist Studies.* Essays in Honour of Professor Y. Karunadasa, ed. K. L. Dhammajoti et al., Colombo and Hong Kong, 1997, pp. 524-39

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Tatia, N., ed., *Abhidharmasamuccaya-bhāṣyam*, Patna, 1976

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W. Rahula

Paris, 20 July 1970.

Note from the Translator

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SBW

As this book was going to press information about a project for a second translation of the *Abhidharmasamuccaya* into English that will also bear Venerable Rahula's name came to light. This second project had also been initiated in the period following Venerable Rahula's death in 1997, but is presently at a much earlier stage. It is being made from the original languages of Sanskrit, Tibetan and Chinese, together with reference to the commentary, and is being undertaken by Dr Peter Ebbatson, formerly doctoral student of Venerable Rahula at the University of Oxford, in collaboration with other scholars. Its specific purpose is to complete the very partial English translation begun before his death by Ven Rahula along the same lines, and previously unknown to the present translator, and it is being sponsored by the Walpola Sri Rahula Foundation Trust, the body in Sri Lanka responsible for Venerable Rahula's scholarly legacy and a supporter of academic projects there. Coming to light at a very late stage, it has been amicably agreed among all parties that both translations, having different bases and functions, should go ahead as originally separately planned, as each expressing different aspects of Ven Rahula's heritage, in a positive spirit that it is hoped would have met with his approval.

Introduction

I. ASAṄGA
Founder of the Yogācāra system (Vijñānavāda)

No early biography of Asaṅga exists.[1] All that we know of him comes mainly from the biography of his brother Vasubandhu: "The Life of Vasubandhu by Paramārtha,"[2] which is the oldest and best source.

According to this narrative, Asaṅga was born in Puruṣapura (Peshawar) in North-west India (now in Pakistan). In that city lived a priest of the Court, a brahmin of the Kauśika clan, who had three sons. Although all three received the same name of Vasubandhu, the oldest was known by that of Asaṅga, the youngest by that of Viriñcivatsa, whilst the second retained the name of Vasubandhu.[3]

The third son, Viriñcivatsa, became a bhikṣu in the Sarvāstivādin order and attained arhatship. We know nothing more of him.

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1. It seems a biography of Asaṅga existed in Chinese around the end of the 7th century C.E. or the beginning of the 8th. Hui-ying, a pupil of Fa-tsang, cites in his *Ta fang kuang fa hua yen ching kan ying chuan* (T 2074, p. 173b, 8 ff.) a biography of Asaṅga. See E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu*, Serie Orientale Roma III, IsMEO, Rome, 1951, p. 47.

2. *The Life of Vasubandhu by Paramārtha (A.D. 499-569)*, trans. by J. Takakusu, *T'oung Pao*, Ser. II, vol. 5, 1904, or offpr. Brill, Leiden, 1904 (abbrev. The Life). Paramārtha, a Buddhist scholar-monk from Ujjain, sent by the Indian Court at the request of the Chinese Emperor Wu-ti (502-549), arrived in China in 546 C.E. and remained there until his death, devoting himself above all to the translation into Chinese of Sanskrit texts (some 240 manuscripts on palm leaves) which he had brought with him.

3. According to a Tibetan tradition, Asaṅga and Vasubandhu had the same mother, a woman of the brahmin caste named *Prasannaśīla (in Tib. *gsal babi tsbul kbrims*). However, Asaṅga's father was a kṣatriya, whilst Vasubandhu's was a brahmin. See Alex Wayman, *Analysis of the Śrāvakabhūmi Manuscript*, University of California Press, 1961, p. 25.

The second son, Vasubandhu, also became a monk in the same order. "He was highly cultured, widely knowledgeable and his mental genius was brilliant and penetrating . . . his personal discipline was pure and elevated."[4]

The oldest, Asaṅga, was a man "endowed with the nature of a bodhisattva." He also became a monk in the Sarvāstivādin order,[5] and he practiced meditation and freed himself from desires. Although he had studied the teaching on Emptiness (*śūnyatā*) he could not penetrate it deeply and reach its realization. Disappointed and despairing, he was on the point of committing suicide when an arhat by the name of Piṇḍola from Pūrvavideha explained to him the teaching on Emptiness according to the "Hīnayāna." Although Asaṅga understood it, he was not fully satisfied with the explanation of Śūnyatā given by the "Hīnayāna." Nonetheless, he did not want to abandon it. On the contrary, he decided to go further and understand the whole meaning of that profound and subtle teaching. He ascended to the Tuṣita heaven by means of the supernormal powers (*ṛddhi*) which he had acquired through *dhyāna* meditation as taught by the "Hīnayāna." There he met the Bodhisattva Maitreya, who explained the teaching on Śūnyata according to the Mahāyāna.

On his return to Jambudvīpa (India), Asaṅga studied and examined the teaching on Emptiness in accordance with the methods taught to him by Maitreya and he soon achieved comprehension. Later, he frequently ascended to the Tuṣita heaven in order there to learn from Maitreya the teachings of the

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4. Scholars are not in agreement over the question of whether it was this same Vasubandhu, or another belonging to a later period, who was the future author of the *Abhidharmakośa*.

5. According to Hsüan-tsang, Asaṅga first belonged to the Mahīśāsaka subschool. The two sources need not be considered contradictory since the Mahīśāsaka was a branch of the Sarvāstivāda. See Bareau, *Les Sectes bouddhiques du Petit Véhicule*, Paris, 1955 (abbrev. Sectes), p. 24. However, according to the Mhv, Ch. V, 8, the Sarvāstivādins as well as the Dharmaguptakas sprang from the Mahīśāsakas:

Mahīsāsakabhikkhūhi, bhikkhū sabbatthivādino,
Dhammaguttiyabhikkhū ca, jātā khalu ime duve

In any case, the Mahīśāsaka and Sarvāstivāda belong to the same lineage.

Mahāyāna sūtras which the bodhisattva explained to him in detail.

Asaṅga expounded the teaching to all around him. However, those who heard him did not believe him. He therefore implored Maitreya to come down to Jambudvīpa to expound the Mahāyāna. So the bodhisattva descended to Jambudvīpa at night and he began to recite the "Sūtra of the *Saptadaśabhūmi*"[6] to an audience assembled in the great hall. The recitation of the seventeen parts or sections (*bhūmi*, lit. "ground," "stage") of the Sūtra was completed at night-time over four months. At night, the people assembled in the great hall listened to Maitreya's religious discourse and, during the day, Asaṅga, for the benefit of others, commented upon what the bodhisattva had taught. Thus it was that the people were able to listen to and believe the teaching of the Mahāyāna.

Furthermore, the Bodhisattva Maitreya taught Asaṅga the practice of the Samādhi of Sunlight (*sūryaprabhāsamādhi*). Asaṅga was thus equal to that abstract meditation and what he had not so far understood became wholly clear.

Later, he composed several treatises and commentaries upon some important sūtras expounding the Mahāyāna teachings.[7]

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6. The *saptadaśabhūmis* are the seventeen books or sections of the *Yogācārabhūmi*, Asaṅga's *magnum opus*. Its seventeen *bhūmis* are: 1. *pañcavijñānakāyasamprayuktābhūmi*, 2. *manobhūmi*, 3. *savitarkā savicarā bhūmi*, 4. *avitarkā vicāramātrā bhūmi*, 5. *avitarkā avicārā bhūmi*, 6. *samāhitā bhūmi*, 7. *asamāhitā bhūmi*, 8. *sacittikā bhūmi*, 9. *acittikā bhūmi*, 10. *śrutamayī bhūmi*, 11. *cintāmayī bhūmi*, 12. *bhāvanāmayī bhūmi*, 13. *śrāvakabhūmi*, 14. *pratyekabuddhabhūmi*, 15. *bodhisattvabhūmi*, 16. *sopadhikā bhūmi*, 17. *nirupadhikā bhūmi*.

7. Such as: *Yogācārabhūmi*, *Abhidharmasamuccaya*, *Mahāyānasaṅgraha*, *Mahāyānasūtrālaṅkāra*, *Madhyāntavibhāga* or *Madhyāntavibhaṅga*, *Prakaraṇāryaśāsanaśāstra* or *Āryaśāsanaprakaraṇaśāstra*, *Triṃśatikāyāḥ prajñāpāramitāyāḥ kārikāsaptatiḥ* (a commentary on the *Prajñāpāramitā*); also attributed to him are: *Āryasandhinirmocanabhāṣya*, *Madhyāntānusāraśāstra*, *Pañcaviṃśatiprajñāpāramitopadeśa-Abhisamayālaṅkāraśāstra*, *Dharmadharmatāvibhaṅga*, *Tattvaviniścaya* (on the *Abhisamayālaṅkāra*), *Mahāyānottaratantraśāstravyākhyā* and a commentary on the *Vajracchedikā*.

Asaṅga's association with Maitreya as told in this account cannot be taken as historical fact, although certain eminent scholars[8] have attempted to prove that this Maitreya, or Maitreyanātha, was an historical personage who was Asaṅga's teacher. There was a universal tendency of religious psychology in the ancient world to attribute to holy texts (even certain secular and literary works) a divine origin or inspiration.[9] In India, not only the Vedas but also certain profane sciences such as Āyurveda (medicine) are supposed to have a divine origin. The Buddhists were also affected by the religio-psychological tendency of the time. If the Mahāyāna tradition attributes the Yogācāra-Abhidharma to the Bodhisattva Maitreya, the Theravādin tradition claims that the Buddha propounded the Abhidhamma not to human beings on this earth, but to the gods dwelling in the Tāvatiṃsa heaven. He himself dwelled there for three months.[10] It is possible that Asaṅga considered Maitreya to be his tutelary deity (*iṣṭadevatā*) and that he thought

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8. E.g., H. Ui, "Maitreya as an Historical Personage," *Indian Studies in Honor of Charles Rockwell Lanman*, Cambridge, Mass., 1929 (abbrev. Lanman Studies), p. 101; G. Tucci, *On Some Aspects of the Doctrine of Maitreya(nātha) and Asaṅga*, Calcutta, 1930, pp. 3, 9, 12; E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu*, *op. cit.*, pp. 22, 38. For a complementary bibliography on this question, see Lamotte, *L'Explication des Mystères (Saṃdhinirmocanasūtra)*, Louvain, 1935 (abbrev. Saṃdhi), Preface, p. 25.

9. Paul Demiéville, in his study entitled *La Yogācārabhūmi de Saṅgharakṣa* (BEFEO XLIV, fasc. 2, 1954), p. 381, n. 4, writes [tr.]: "It is through a surprising lack of appreciation of the most elementary facts of religious (and literary) psychology, as well as the notion of historicity, that there has been an attempt to make Maitreya an 'historical personage.'" He notes how Christianity, Islam, Taoism, etc., attributed their holy writings to gods or angels, and he says that the attempts to prove that Maitreya is an "historical personage" is due to the "historicist mania introduced from the West." Tucci also accepts his opinion and now states: ". . . The discussion whether Maitreyanātha was a historical personage or not . . . has been, to my mind, definitely settled by P. Demiéville in his recent study on the *Yogācārabhūmi de Saṅgharakṣa*" (G. Tucci, *Minor Buddhist Texts*, Part I, Serie Orientale Roma IX, IsMEO, Rome, 1956, p. 14, n. 1.).

10. Jā IV, p. 265; DhpA III, pp. 216-18.

or had the impression that he drew his inspiration from him.[11]

Asaṅga's second brother, Vasubandhu, a man of great talent, who had to his credit exceptional spiritual successes, was a "Hīnayānist" and criticized the Mahāyāna. Asaṅga feared that his younger brother, endowed as he was with penetrating intelligence, supported by profound and extensive knowledge, might compose a *śāstra* (treatise) and crush the Mahāyāna.

Vasubandhu was then living in Ayodhyā surrounded by honors and revered by King Bālāditya, whilst his older brother Asaṅga was living in his native land, in Puruṣapura (Peshawar). Asaṅga sent a messenger to his brother to tell him: "I am seriously ill at the moment. Come and tend me." Vasubandhu came and, seeing his brother, enquired as to the cause of that illness. Asaṅga answered him: "I am suffering from a serious sickness of the heart because of you." Vasubandhu said: "Why do you say it is because of me?" "You do not believe in the Mahāyāna," responded Asaṅga, "and you are always attacking and discrediting it. For this misdeed you are sure to fall forever into a wretched life. I am worried, preoccupied by you, to such a extent that I shall not live for long."

On hearing that, Vasubandhu was surprised and alarmed. He implored him to expound the Mahāyāna to him. Then Asaṅga explained the essential principles to his brother who, with his clear intelligence and profound vision, immediately understood that the Mahāyāna surpassed the Hīnayāna. Vasubandhu forged ahead with his study and research under the guidance of his brother, and soon became as profoundly versed in the whole system as him. He understood for the first time that the Mahāyāna was the true and most complete teaching. If there were no Mahāyāna, he thought, then there would be no Path (*mārga*) and "Fruit" (*phala*) of the Triyānas (i.e.

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11. In fact, Sthiramati says that Maitreya was like the tutelary deity (*iṣṭadevatā*) of Asaṅga. Many other great masters in India and China are also supposed to have been in contact with and inspired by Maitreya. For details, see Demiéville, *op. cit.*, p. 276 ff., Section: "Maitreya l'inspirateur."

Even today there are people who believe in tutelary deities and their aid and inspiration.

Bodhisattvayāna, Pratyekabuddhayāna and Śrāvakayāna). Thus it was that Vasubandhu, the Great Dharma-Master, was won over to the Mahāyāna by his older brother Asaṅga.

Vasubandhu now feared to fall into a wretched life due to his misdemeanor because he had at first acted wrongfully by speaking against the Mahāyāna. He was filled with remorse and repented bitterly. He went to find his brother and said to him: "I have done wrong with my tongue by speaking against the Mahāyāna. I do not know how I can be forgiven for my past wrong action. I shall cut out my tongue in order to expiate my misdeed." But his brother said to him: "Even if you were to cut out your tongue a thousand times, you could not obliterate your misdeed. If you truly wish to obliterate it, you will have to find another means." When Vasubandhu begged his brother to suggest a means, Asaṅga replied: "Your tongue was able to speak very skillfully and efficiently against the Mahāyāna, and discredit it. If you wish to obliterate the wrong that you have done, you should expound the Mahāyāna with the same skillfulness and efficiency." It was thus, we might think, that on the instigation of his older brother, Vasubandhu wrote several important works in order to propound the Mahāyāna teachings.[12]

According to Tāranātha,[13] Asaṅga visited numerous regions in India in order to propagate the Mahāyāna and founded some twenty-five Mahāyānist monasteries.

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12. Paramārtha says that ". . . all those who study the Mahāyāna and Hīnayāna in India and in every neighboring land use the works of Vasubandhu as their basic books" (The Life, p. 27).

13. Tāranātha or Tārānātha, a Tibetan lama (whose Tibetan name was *Kun-dgah sñyin-po* "Essence of Happiness"), was born in 1573. He later went to Mongolia where he passed the rest of his life and founded several monasteries under the auspices of the Chinese Emperor. His "History of Buddhism in India," based on Indian and Tibetan sources, was completed in 1608 (trans. from Tibetan into German by A. Schiefner, St. Petersburg, 1869, and retrans. from German into English in *Indian Historical Quarterly* 3, 1927) also contains an account of Asaṅga's life which is much more fabulous than that of Paramārtha. However, behind the incredible events narrated by Tāranātha, we can make out Asaṅga's patience, willingness and perseverance in his search for knowledge. In Tāranātha's account, too, Vasubandhu was Asaṅga's younger brother and was won over by him to the Mahāyāna.

Date: Basing ourselves on evidence brought to light by the research of competent scholars over several decades, we can now say with some certainty that Asaṅga lived during the fourth century C.E. in North-west India.[14]

Systematization of the Mahāyāna: The early schools of Buddhism (still called the Hīnayāna) had already given a definite form to ideas contained in the original sūtras through the elaboration of their Abhidharma texts: the Theravādins had their seven Abhidhamma Pakaraṇas,[15] the Sarvāstivādins had their *Jñānaprasthāna* accompanied by its six *pādas*. The Mahāyānists were also to elaborate and formulate their own Abhidharma. This work was carried out by two great Masters who can be considered as the founders of the two main schools of the Mahāyāna: Nāgārjuna (towards the second half of the second century C.E.) founded the Mādhyamika system with his *Mūlamādhyamikakārikā* and his voluminous commentary

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14. Asaṅga's time is established from that of his brother Vasubandhu. The question of knowing whether the author of the *Abhidharmakośa* was the same person as Asaṅga's brother or whether there were two Vasubandhus belonging to different eras does not concern us here. However it may be, all opinions agree in accepting that Vasubandhu, Asaṅga's brother, lived during the fourth century C.E. We will therefore retain the fourth century as being the period in which Asaṅga lived. For further details, see J. Takakusu, "A Study of Paramārtha's Life of Vasubandhu and the date of Vasubandhu," JRAS, 1905, pp. 33-53; Sylvain Lévi, *Sūtrālaṃkāra*, translation, Intro., pp. 1-7; Noël Péri, "A propos de la date de Vasubandhu," BEFEO XI (1911), pp. 339-90; H. Ui, "On the Author of the Mahāyānasūtrālaṅkāra," *Zeitschrift für Indologie und Iranistik* VI (1928), pp. 215-25; J. Takakusu, "The Date of Vasubandhu the Great Buddhist Philosopher," *Indian Studies in Honor of Charles Rockwell Lanman, op. cit.*, pp. 79-88; T. Kimura, "The Date of Vasubandhu Seen from the Abhidharmakośa," *ibid.*, pp. 89-92; G. Ono, "The Date of Vasubandhu Seen from the History of Buddhist Philosophy," *ibid.*, pp. 93-4; M. Winternitz, *A History of Indian Literature*, Calcutta, vol. I: 1927, vol. II: 1933 (abbrev. Hist.Ind.Lit.), p. 355, n. 6; E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu, op. cit.*; Th. Stcherbatsky, *Buddhist Logic* (Bibliotheca Buddhica XXVI, parts I & II), Leningrad, 1927, I, p. 31; Alex Wayman, *Analysis of the Śrāvakabhūmi Manuscript, op. cit.*, p. 19f.

15. Namely, *Dhammasaṅgaṇi, Vibhaṅga, Puggalapaññatti, Dhātukathā, Yamaka, Paṭṭhāna* and *Kathāvatthu*.

upon the Prajñāpāramitā. Asaṅga established the Yogācāra (-Vijñānavāda) system with his monumental work, the *Yogācārabhūmiśāstra.* What the Abhidhamma Piṭaka is for the Theravādins, the *Jñānaprasthāna* for the Sarvāstivādins, the *Mahāprajñāpāramitāśāstra* for the Mādhyamikas, the *Yogācārabhūmiśāstra* is for the Yogācārins.

II. ABHIDHARMASAMUCCAYA

The *Abhidharmasamuccaya* is an extremely important text of the Mahāyāna Abhidharma. It contains nearly all the main teachings of the Mahāyāna and can be considered as the summary of all the other works by Asaṅga. The method of treatment of the subjects in this work is the same as the traditional method found in the texts of the Pāli Abhidhamma which preceded it by several centuries, such as the *Dhammasaṅgaṇi, Vibhaṅga* and *Dhātukathā*: posing a question and answering it. All the long explanations—they are rare—which appear in the work serve to answer a specific question.

The *Abhidharmasamuccaya* is divided into two parts: I. *Lakṣaṇasamuccaya* (Compendium of Characteristics) and II. *Viniścayasamuccaya* (Compendium of Determining). Each part contains four sections.

First Part

Chapter One is divided into two sections.[16] In Section One, entitled "Three Dharmas," the five *skandhas* (aggregates), eighteen *dhātus* (elements) and twelve *āyatanas* (spheres) are treated in detail as regards their enumerations, characteristics, definitions, etc. Section Two, entitled "Division of Aspects"

16. In Pradhan's edition this chapter is divided into three sections in accordance with the Chinese version. However, as can easily be seen, the third section is in fact the continuation of the second and there is no reason for such a division. In the original Sanskrit text published by Gokhale this section continues the second without any division.

(*Prakāraprabheda*),[17] examines the same *skandhas*, *dhātus* and *āyatanas* from sixty different points of view, such as substance and designation, conventional and ultimate, conditioned and unconditioned, worldly and transcendental, time and space, Conditioned Origination, etc., with a view to showing that there is no self (*ātman*) in any sense in these categories.

The short Chapter Two, entitled "Grouping" (*saṃgraha*), studies the *skandhas*, *dhātus* and *āyatanas* by classing them in eleven groupings according to their 1. characteristics (*lakṣaṇa*), 2. elements (*dhātu*), 3. types (*jāti*), 4. states (*avasthā*), 5. associations (*sahāya*), 6. space (*deśa*), 7. time (*kāla*), 8. partial (*ekadeśa*), 9. complete (*sakala*), 10. mutual (*anyonya*) and 11. absolute (*paramārtha*). The aim of this study is to give a synthetic view of the topics.

Chapter Three, also short, is entitled "Conjunction" (*samprayoga*) and examines the physical and mental phenomena as combinations in various circumstances and conditions in different realms. The object of this study is to demonstrate that the conjunction and disjunction of things such as feeling (*vedanā*) are only in the mind (*cittamātra*) and that the notion that the self (*ātman*) feels, perceives, wishes, remembers, is false.

Chapter Four, the shortest in the whole work and entitled "Accompaniment" (*samanvāgama*), studies beings with regard to their seeds (*bīja*) in the three realms (*kāma*, *rūpa*, *ārūpya*), with regard to their mastery (*vasitā*) of worldly and transcendental virtues and their good, bad or neutral practice (*samudācāra*). Whoever understands this sees the increase and decrease of dharmas and abandons attachment and repugnance (*anunayapratighaprahāṇa*).

Second Part: Compendium of Determining

Chapter One, devoted to the Four Noble Truths, is the longest and is divided into four sections.

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17. The method of treatment and the subjects discussed in this Section are the same as those in the text of the *Dhātukathā* of the Pāli Abhidhamma.

Section One deals with the first Noble Truth, *duḥkhasatya*, "Truth of Suffering." The *duḥkhasatya* includes the animate and inanimate worlds. The animate world includes all beings born into either the infernal world or the world of animals, of *pretas* (hungry ghosts), of mankind, of *devas* and *brahmas*. The inanimate world encompasses an unlimited number of universes in the ten directions of space, and these systems devolve or remain devolved, evolve or remain evolved, will devolve or evolve constantly and uninterruptedly.

Duḥkha, listed in its eight forms (birth, old-age, disease, death, etc.) is dealt with under three different aspects: *duḥkha* as ordinary suffering (*duḥkhaduḥkhatā*), as transformation (*vipariṇāmaduḥkhatā*) and as a conditioned state (*saṃskāra-duḥkhatā*). Furthermore, there is a study of conventional (*saṃvṛti*) and absolute (*paramārtha*) points of view.

The four characteristics of *duḥkha*, namely, *anitya* (impermanence), *duḥkha* (suffering), *śūnya* (empty) and *anātma* (non-self) are explained in detail. Dealt with here is the momentariness of matter (*rūpasya kṣaṇikatā*), the atom is defined here as having no physical body (*niḥśarīra*) and is determined by the intellect by means of the ultimate analysis of the mass of matter. This discussion has the aim of penetrating the non-reality of the substance of matter.

At the end of this Section, the *antarābhava* (intermediate existence) and the *gandharva* are discussed within the context of death.

Section Two deals with the second Noble Truth, *samudaya*, "the origin of *duḥkha*." As the main exposition, *tṛṣṇā* ("thirst," craving) is referred to as the origin of suffering. However, in the detailed study, the *kleśas*, "defilements" and actions predominated by the defilements (*kleśādhipateya-karma*) are considered as *samudaya*. After listing the main *kleśas* (six or ten in number), the author explains their characteristics (*lakṣaṇa*), emergence (*utthāna*), objects (*ālambana*), conjunction (*samprayoga*), synonyms (*paryāya*—24 in number), divergences (*vipratipatti*), realms (*dhātu*), groups (*nikāya*) and abandonment (*prahāṇa*).

Under actions dominated by the defilements (*kleśādhipateyakarma*), different categories of karma such as *kuśala* and *akuśala*, *sādhāraṇa* and *asādhāraṇa*, *balavat* and *durbala*, *puṇya*, *apuṇya* and *aniṃjya*, *dṛṣṭadharma*, *upapadya* and *aparaparyāya*, etc., are studied in detail.

At the end of this Section, the second Noble Truth is defined as the cause (*hetu*), origin (*samudaya*), source (*prabhava*) and condition (*pratyaya*) of rebirth and continuity.

Section Three explains Nirodha (Nirvāṇa) from twelve points of view such as characteristics (*lakṣaṇa*), profundity (*gāmbhīrya*), convention (*saṃvṛti*), absolute sense (*paramārtha*), etc. Then thirty-four synonyms (*paryāya*) of Nirodha are defined one after the other in order to show why it (Nirodha) is designated by this or that term, and at the end of the Section the four characteristics of the third Noble Truth are given as cessation (*nirodha*), peace (*śānta*), excellence (*praṇīta*) and release (*niḥsaraṇa*).

Section Four deals with the fourth Noble Truth. According to the original Pāli texts, the fourth Noble Truth is always defined as the Noble Eightfold Path (*ariyo aṭṭhaṅgiko maggo*). However, the way in which Asaṅga treats the Truth of the Path (*mārgasatya*) is totally different, and the Noble Eightfold Path does not appear in its traditional place. According to him, the Path (*mārga*) consists of five categories:

1. *Sambhāramārga* (Path of Preparation): this consists of moral practice (*śīla*), control of the senses (*indriyeṣu guptadvāra*), meditation (*śamathavipaśyanā*), etc., practiced by the ordinary man (*pṛthagjana*).

2. *Prayogamārga* (Path of Application): this leads to the acquisition (with the aid of the preceding path) of good roots (*kuśalamūla*) conducive to the penetration of the Truths (*nirvedhabhāgīya*) up to a certain point and to different degrees.

3. *Darśanamārga* (Path of Vision): this leads to a profound vision of the Truths. Expressions encountered in the sūtras[18]

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18 E.g., S IV, 47, V, 423, A IV, 186, 210, etc.

such as *virajaṃ vītamalaṃ dharmacakṣur udapādi* (Pāli: *virajaṃ vītamalaṃ dhammacakkhuṃ udapādi*), *dṛṣṭadharmā prāptadharmā viditadharmā paryavagāḍhadharmā* . . . (Pāli: *diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo* . . .) concern this Path.

4. *Bhāvanāmārga* (Path of Mental Cultivation or Mental Development): this consists, among others, in the thirty-seven *bodhipakṣadharmas* (37 dharmas which conduce to awakening). As we know, these are composed of the four *smṛtyupasthānas* (Pāli: *satipaṭṭhānas*), four *samyakpradhānas*, four *ṛddhipādas*, five *indriyas* (*śraddhā*, *vīrya*, etc.), five *balas* (*śraddhā*, *vīrya*, etc.), seven *bodhyaṅgas* (Pāli: *bojjhaṅgas*) and the Noble Eightfold Path. In the *Bhāvanāmārga*, these dharmas are considered under their various aspects and designated by different names. Hence, the four *smṛtyupasthānas* are called Path of the Investigation of Objects (*vastuparīkṣāmārga*), the four *samyakpradhānas* the Path of Vigorous Effort (*vyāvasāyikamārga*), the four *ṛddhipādas* the Preparatory Path to Concentration (*samādhiparikarmamārga*), the five *indriyas* the Path of Application to Perfect Comprehension (*abhisamayaprāyogikamārga*), the seven *bodhyaṅgas* the Path of Perfect Comprehension (*abhisamayamārga*), and the Noble Eightfold Path is called the Path leading to purity and emancipation (*viśuddhinairyāṇikamārga*). Thus we can see that the Noble Eightfold Path is only an aspect of the *mārgasatya.*

5. *Niṣṭhāmārga* (Path of Perfection or Conclusion): this Path consists of the *vajropamasamādhi* (Diamond-like Concentration) attained by a person who has traversed the *Bhāvanāmārga.*

Chapter Two, entitled "Determining Dharmas" (*Dharmaviniścaya*), deals with the Teaching of the Buddha. Firstly, it is divided into twelve *aṅgas* (constituent parts), such as *sūtra* (discourse), *geya* (verse narration), *vyākaraṇa* (exposition), etc. These twelve *aṅgas* are then incorporated into the Threefold Canon (*tripiṭaka*): *Sūtra*, *Vinaya* and *Abhidharma.* These last three are again classed as *Śrāvakapiṭaka* (Canon of the Disciples) and *Bodhisattvapiṭaka* (Canon of the Bodhisattvas).

After which, the reasons for which the Teaching of the Buddha is divided into the Threefold Canon are given. Then come the four *ālambanas* (objects) of the Dharma: *vyāpya* (propagated everywhere), *caritaviśodhana* (purification of character), *kauśalya* (skillfulness) and *kleśaviśodhana* (purification of defilements). The author then explains how whoever wishes to do so should examine the Dharma in accordance with four reasons (*yukti*): 1. *sāpekṣā* (dependence), 2. *kāryakāraṇa* (cause and effect), 3. *sākṣātkriyāsādhana* (accomplishment of attestation) and 4. *dharmatā* (essential nature). After which are studied the four searches (*paryeṣaṇā*) for and four precise knowledges (*parijñāna*) of names (*nāma*), of substances (*vastu*), of the designation of own-nature (*svabhāvaprajñapti*) and of the designation of particularities (*viśeṣaprajñapti*), concerning the Dharmas.

Next the five stages of union (*yogabhūmi*) for a person engaged in concentration (*samādhi*) are explained. Also discussed are how one becomes competent in the Dharma, in the meaning (*artha*), in the letter (*vyañjana*), in (philosophical) explanation (*nirukti*) and in the conjunction of the past and the future (*pūrvāntāparāntānusandhi*), and how one becomes a person dwelling in the Dharma (*dharmavihārin*).

The last part of this chapter is devoted to an eulogy of the Vaipulya defined and explained as the Canon of the Bodhisattva Perfections (*Bodhisattvapāramitāpiṭaka*). Also examined is why certain people fear the Vaipulyadharma and why others, although drawn to it, cannot attain emancipation. In this discussion appears a very interesting and instructive list of twenty-eight false views (*asaddṛṣṭi*) which can arise in the mind of a bodhisattva who examines the Dharma superficially and literally.

Then are explained the well-known terms *niḥsvabhāvāḥ sarvadharmāḥ* of the Vaipulya, and the knowledge of the four *abhiprāyas* (intentions) and four *abhisaṃdhis* (profound hidden meanings) is mentioned as necessary in order to understand the ideas expressed by the Tathāgata in the Vaipulya. Finally, the Vaipulya is praised as the teaching which brings happiness and welfare to all.

Chapter Three, entitled "Determining Acquisitions" (*Prāpti-viniścaya*), is divided into two sections: Definition of Individuals (*Pudgalavyavasthāna*) and Definition of Comprehension (*Abhisamayavyavasthāna*).

Section One, *Pudgalavyavasthāna*, deals with individuals from seven points of view: 1. character (*carita*), 2. release (*niryāṇa*), 3. receptacle (*ādhāra*), 4. application (*prayoga*), 5. result (*phala*), 6. realm (*dhātu*) and 7. career (*caryā*).

According to character, there are seven types of individuals: some are dominated by 1. craving (*rāgacarita*), others by 2. hatred (*dveṣacarita*), or 3. delusion (*mohacarita*), or 4. pride (*mānacarita*), or 5. by distraction or reasoning (*vitarkacarita*), while others are 6. normal or balanced (*samabhāgacarita*) and 7. unexcitable (*mandarajaskacarita*).

According to deliverance (*niryāṇa*), there are three kinds of individuals: adherent of the Disciples' Vehicle (*śrāvakayānika*), adherent of the Pratyekabuddhas' Vehicle (*pratyekabuddha-yānika*) and adherent of the Great Vehicle (*mahāyānika*).

As receptacle (*ādhāra*), 1. there are those who have not yet acquired the equipment (*asambhṛtasambhāra*), 2. others who have and have not acquired the equipment (*sambhṛtā-sambhṛtasambhāra*), and 3. yet others who have already acquired the equipment (*sambhṛtasambhāra*).

From the point of view of application (*prayoga*), there are individuals who follow either trust or faith (*śraddhānusārin*) or the Dharma (*dharmānusārin*).

According to results, there are twenty-seven individuals such as he who adheres to trust (*śraddhādhimukta*), he who has acquired vision (*dṛṣṭiprāpta*), he who is a "stream-winner" (*srotaāpanna*), etc. Various categories of arhats are also mentioned in this context.

With regard to the realms (*dhātu*), individuals are classed as pertaining to the realm of desire (*kāmāvacara*) or that of form (*rūpāvacara*) or of that of the formless (*ārūpyāvacara*).

According to career (*caryā*), five categories of bodhisattva are mentioned, such as the bodhisattva whose career is inspired by high resolve (*adhimukticārin*) or by earnest intention (*adhyāśayacārin*), etc.

Section Three, *Abhisamayavyavasthāna*, studies Comprehension (*abhisamaya*) under ten headings: 1. comprehension of the Dharma (*dharmābhisamaya*), 2. comprehension of the meaning (*arthābhisamaya*), 3. comprehension of reality (*tattvābhisamaya*), 4. later comprehension (*pṛṣṭhābhisamaya*), 5. comprehension of the Jewels (*ratnābhisamaya*), 6. comprehension of the stopping of wandering in Saṃsāra (*asaṃcārābhisamaya*), 7. final comprehension (*niṣṭhābhisamaya*), 8. comprehension of the disciples (*śrāvakābhisamaya*), 9. comprehension of the Pratyekabuddhas (*pratyekabuddhābhisamaya*) and 10. comprehension of the bodhisattvas (*bodhisattvābhisamaya*).

Among these ten, the *bodhisattvābhisamaya* is studied in detail. In the discussion of the eleven differences between the comprehension of the disciples and that of the bodhisattvas there is an explanation of the great spiritual and mystical qualities, such as the four infinite states (*apramāṇa*), eight deliverances (*vimokṣa*), eight spheres of mastery (*abhibhvāyatana*), ten spheres of totality (*kṛtsnāyatana*), four kinds of analytical knowledge (*pratisaṃvid*), six kinds of superknowledge (*abhijñā*), ten powers (*bala*), four kinds of perfect self-confidence (*vaiśāradya*), three kinds of the application of mindfulness (*smṛtyupasthāna*), great compassion (*mahākaruṇā*), eighteen attributes of a Buddha (*āveṇikabuddhadharma*), knowledge of all the aspects (*sarvākārajñāna*), etc.

Then comes an explanation of why the bodhisattva does not become a srotaāpanna, etc. The bodhisattva has accepted an unlimited number of rebirths for the benefit of others. He destroys only the impediments to the knowable (*jñeyāvaraṇa*), but not the impediments of the defilements (*kleśāvaraṇa*). Nonetheless, he remains as pure as an arhat. He does not abandon the *kleśāvaraṇas* and *jñeyāvaraṇas* until he attains Bodhi "Awakening," and becomes an arhat, a Tathāgata. His skill in means (*upāyakauśalya*) for the ripening of beings (*sattvaparipāka*) and other special qualities are also explained.

Chapter Four, entitled "Determining Dialectic" (*sāṃkathyaviniścaya*), deals with 1. ways of determining meaning (*arthaviniścaya*), 2. ways of explaining a sūtra (*vyākhyāviniścaya*),

3. ways of analytical demonstration (*prabhidyasandarśana-viniścaya*), 4. ways of treating questions (*sampraśnaviniścaya*), 5. ways of determining according to groups (*saṃgraha-viniścaya*), 6. ways of determining a talk or controversy (*vāda-viniścaya*) and 7. ways of determining the profound and hidden meaning of certain sūtra passages (*abhisaṃdhi-viniścaya*).

This section on *vāda* (the art of debating) by Asaṅga can be considered as a first attempt at that Buddhist logic which was later to be systematised, developed and perfected by Diṅnāga and Dharmakīrti. The subject is dealt with under seven headings: 1. the talk or discussion (*vāda*), 2. assembly at the talk (*vādādhikaraṇa*), 3. topic of the talk (*sādya*, things to be proved, *sādhana*, proof) (*vādādhiṣṭhāna*), 4. adornment of the talk (erudition, eloquence, etc.) (*vādālaṅkāra*), 5. defeat in the talk (*vādanigraha*), 6. withdrawal from the talk (*vāda-niḥsaraṇa*) and 7. qualities useful in a talk (wide knowledge, self-confidence, mental agility, etc.) (*vāde bahukārā dharmāḥ*). It concludes by quoting a passage from the *Mahāyānābhi-dharmasūtra* which says that a bodhisattva should not debate with other people for twelve reasons. Asaṅga advises only engaging in a debate in order to acquire knowledge with a view to one's own edification, but to refrain from engaging in debate merely for the pleasure of discussing.

III. THE TRANSLATION

The late Tripiṭakācārya Mahāpaṇḍita Rāhula Sāṃkṛtyāyana discovered in 1934 in the Tibetan monastery of Źa lu [Shalu] near gŹis ka rtse [Shigatse] approximately two fifths of the original Sanskrit text of the *Abhidharmasamuccaya*, long since considered lost. His photographs of this fragmentary manuscript are deposited in the library of the Bihar Research Society, Patna (India). These fragments were edited and published by V. V. Gokhale in the *Journal of the Bombay Branch, Royal Asiatic Society*, N.S., vol. 23, 1947. In 1950, Pralhad Pradhan published another edition (Visvabharati, Santiniketan 1950) of these same fragments with his own reconstruction of the missing parts

(approximately three fifths of the text) with the help of the Tibetan and Chinese versions.

The present translation is based on the Sanskrit editions mentioned above and on the Tibetan translation of the complete text (Bibliothèque nationale, Paris, Tibetan Ms. 251, fol. 51 recto up to 141 verso) and the Chinese translation by Hsüan-tsang (vol. 31, No. 1605, pp. 663a-694b of the Taishō edition of the Chinese Buddhist Canon). The parts translated directly from the original Sanskrit fragments are placed in French quotation marks.

In translating the Sanskrit technical terms I have, as far as is feasible, endeavored to maintain a uniformity in rendering them. However, obviously this is not always possible. The term *dharma*, for example, means "doctrine" in some contexts, but "virtue" or "nature" or "teaching" or "truth," etc., in others [translator's note: in the first instance, "doctrine," I have retained the original "Dharma" in most cases]. *Chanda* as a *ṛddhipāda* (in the list *chanda*, *vīrya*, etc.) means "will," but in *kāmacchanda* it means "desire" for sense-pleasures. *Viṣaya* is "object" in relation to *indriya* (faculty), but in the expression *paricchinnaviṣayālambana* it means "sphere:" "the object of the limited sphere." *Dhātu* is "element" in the *cakṣurdhātu* (eye element), but it is "realm" in the *kāmadhātu* (realm of desire). *Rūpa* is "matter" in the *rūpaskandha* (aggregate of matter), but it is "visible form" in the list *rūpa*, *śabda*, *gandha*, etc. In order to avoid all confusion I have nearly always given the original Sanskrit terms in parentheses.

Two glossaries of Buddhist terms used in this text—one from Sanskrit and the other into Sanskrit—are added to this translation to assist students [*tr.* the latter is not included here].

The translation concludes with an Index in order to facilitate the reader's task of finding every subject or term in the text without difficulty.

[This edition includes a review by J. W. de Jong, translated by Sara Boin-Webb, and at her suggestion, several notes based on it. Other new notes are also included. David Reigle is responsible for the content of these notes. Finally, misprints in Sanskrit terms found in the French edition have been systematically corrected, and Tibetan transliteration has been standardized.]

SALUTATIONS TO THE BUDDHA

THE COMPENDIUM OF THE HIGHER TEACHING (PHILOSOPHY) (ABHIDHARMASAMUCCAYA)

I. — THE COMPENDIUM OF CHARACTERISTICS (*LAKṢAṆASAMUCCAYA*)

CHAPTER ONE

SECTION ONE: THREE DHARMAS (*Skandhas, Dhātus, Āyatanas*)

In the Compendium of Characteristics (*lakṣaṇasamuccaya*): Three phenomena (*tridharma*), grouping (*saṃgraha*), conjunction (*samprayoga*) and accompaniment (*samanvāgama*). In the Compendium of Determining (*viniścayasamuccaya*): Truth (*satya*), teaching (*dharma*), acquisition (*prāpti*) and dialectic (*sāṃkathya*). How many (*kati*), with what aim (*kim upādāya*), characteristics (*lakṣaṇa*), definition (*vyavasthāna*), gradation (*anukrama*), meaning (*artha*), example (*dṛṣṭānta*), classification (*prabheda*)—all this will be known in the Compendium.

How many aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*) are there?

There are five aggregates: [1] the aggregate of matter (*rūpa*), [2] the aggregate of feeling (*vedanā*), [3] the aggregate of perception (*saṃjñā*), [4] the aggregate of formations (*saṃskāra*) and [5] the aggregate of consciousness (*vijñāna*).

There are eighteen elements: [1] the eye element (*cakṣurdhātu*), [2] the form element (*rūpadhātu*)[1] and [3] the visual

1 In the category *rūpa*, *śabda*, etc., *rūpa* means visible 'form' and not matter as in the category of the five aggregates. In this context, translating the term *rūpa* by "matter" would lead to confusion since such things as sound (*śabda*), odor (*gandha*), etc., are also constituted of subtle matter.

consciousness element (*cakṣurvijñānadhātu*); [4] the ear element (*śrotradhātu*), [5] the sound element (*śabdadhātu*) and [6] the auditory consciousness element (*śrotravijñānadhātu*); [7] the nose element (*ghrāṇadhātu*), [8] the odor element (*gandhadhātu*) and [9] the olfactory consciousness element (*ghrāṇavijñānadhātu*); [10] the tongue element (*jihvādhātu*), [11] the taste element (*rasadhātu*) and [12] the gustatory consciousness element (*jihvāvijñānadhātu*); [13] the body element (*kāyadhātu*), [14] the tangibility element (*spraṣṭavyadhātu*) and [15] the tactile consciousness element (*kāyavijñānadhātu*); [16] the mental organ element (*manodhātu*), [17] the mental object element (*dharmadhātu*) and [18] the mental consciousness element (*manovijñānadhātu*).

There are twelve spheres: [1] the sphere of the eye (*cakṣurāyatana*) and the sphere of form (*rūpāyatana*); [3] the sphere of the ear (*śrotrāyatana*) and [4] the sphere of sound (*śabdāyatana*); [5] the sphere of the nose (*ghrāṇāyatana*) and [6] the sphere of odor (*gandhāyatana*); [7] the sphere of the tongue (*jihvāyatana*) and [8] the sphere of taste (*rasāyatana*); [9] the sphere of the body (*kāyāyatana*) and [10] the sphere of tangibility (*spraṣṭavyāyatana*); [11] the sphere of the mental organ (*mana āyatana*) and [12] the sphere of the mental object (*dharmāyatana*).

Why are there only five aggregates? Because of the five methods by means of which [the idea] of self (*ātman*) makes its appearance: self as physical apprehension, self as experience, self as expression, self as the agent of all right and all wrong, and self as the basis of all that.

Why are there only eighteen elements? Because, due to two things, the body (*deha*)[2] and appropriation (*parigraha*),[3] there is support of the past and present sixfold experience (*atītavartamānaṣaḍākāropabhogadhāraṇatā*).[4]

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2. *Deha* means the six *indriyas* (faculties): eye, ear, nose, tongue, body and mental organ.

3. *Parigraha* means the six *viṣayas* (objects): visible form, sound, odor, taste, tangibility and mental objects.

4. *Atītavartamānaṣaḍākāropabhogadhāraṇatā* means the six *vijñānas* (consciousnesses): visual, auditory, olfactory, gustative, tactile and mental consciousnesses.

Why are there only twelve spheres? Because, due to two things, the body and appropriation, there is an entrance to the future sixfold experience (*anāgataṣaḍākāropabhogāyadvāra*).

Why are the aggregates called clinging (*upādāna*)? The aggregates are so called because they are associated with clinging.

What is clinging? The desire (*chanda*) and craving (*rāga*) of the aggregates.

Why are desire and craving called clinging? Desire and craving are so called because of the continuation and non-abandonment of future and present aggregates [and also] because of desire of the future and attachment to the present.

Why are the elements and spheres considered as associated with clinging? The explanation here is the same as in the case of the aggregates.

What is the characteristic (*lakṣaṇa*) of matter? Change is the characteristic of matter. It has two forms: change in contact and change in localization. What is change in contact? It is the alteration caused by contact by a hand, a foot, a stone, a weapon, a stick, cold, heat, hunger, thirst, a mosquito, a gadfly, a snake, a scorpion, etc. What is change in localization? It is the imagination of form, through determined or undetermined mental conception, as such and such or some such other form.

What is the characteristic of feeling? Experience is the characteristic of feeling. There is experience when one feels the results of good or bad actions.

What is the characteristic of perception? Recognizing is the characteristic of perception. The nature of perception is to know various things, and to express things seen, heard, conceived and those that one recalls.[5]

What is the characteristic of the formations? Constructing is the characteristic of the formations. The nature of formation is to form and construct; through it the mind is directed towards favorable (*kuśala*), unfavorable (*akuśala*) and neutral (*avyākṛta*) activities.

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5. Cf., the Pāli expression *diṭṭha-suta-muta-viññāta*. MA I, p. 37, says that the term *muta* indicates odor, taste and tangibles: *gandharasaphoṭṭhabbānaṃ etaṃ adhivacanaṃ*.

What is the characteristic of consciousness? Knowing is the characteristic of consciousness. It is consciousness by means of which one knows (visible) form, sound, odor, taste, the tangible, mental objects and various realms.

What is the characteristic of the eye element? It is that by means of which one sees forms, and which is the store-consciousness, the accumulated seed (*bījam upacitam ālaya-vijñānam*). The characteristics of the elements of the ear, nose, tongue, body and mental organ are also like that of the eye element.

What is the characteristic of the form element? The form element is that which becomes visible when it is seen by the eye, and over which is exercised the supremacy of the eye element. The characteristics of the elements of sound, odor, taste, tangibility and the mental object are like that of the form element.

What is the characteristic of the visual consciousness element? It is reaction to a visible form which has the eye as its subject (base) and form as its object, and it is also the store-consciousness of results which is the accumulated seed (*bījam upacitaṃ vipākālayavijñānam*). Such is the characteristic of the visual consciousness element. The characteristics of the elements of auditory, olfactory, gustatory, tactile and mental consciousness are also like that of visual consciousness.

What is the characteristic of the sphere? It should be known just as should that of the elements.

What is the definition of the aggregate of matter? Whatever it is, all matter is constituted by the four great elements and derivations of the four great elements.

What are the four great elements? They are the elements of earth, water, fire and air.

What is the earth element? It is solidity.

What is the water element? It is fluidity.

What is the fire element? It is heat.

What is the air element? It is motion.

What is derived matter? The faculties of the eye, ear, nose, tongue, body, a certain part of form, sound, odor, taste, touch,

and also matter included in the sphere of mental objects.[6]

What is the eye faculty (*indriya*)? It is sensitive matter derived from the four great elements and which is the basis of visual consciousness.

What is the ear faculty? It is sensitive matter derived from the four great elements and which is the basis of auditory consciousness.

What is the nose faculty? It is sensitive matter derived from the four great elements and which is the basis of olfactory consciousness.

What is the tongue faculty? It is sensitive matter derived from the four great elements and which is the basis of gustatory consciousness.

What is the body faculty? It is sensitive matter derived from the four great elements and which is the basis of tactile consciousness.

What is form? It is a phenomenon derived from the four great elements and which is the object of visual consciousness, such as blue, yellow, red, white, long, short, square, round, large, small, high, low, soft, rough, the sun, shadow, light, darkness, cloud, smoke, dust and mist; the form of space, the form of a gesture (of an expression), the form of a single color in the sky. All that is threefold: pleasant, unpleasant or indifferent.

What is sound? It is a phenomenon derived from the four great elements and which is perceptible by the auditory faculty, such as pleasant, unpleasant or indifferent, produced by the organic[7] or inorganic[8] great elements or both,[9] known in the world or produced by persons endowed with supernormal powers (*siddhas*) or conceived or uttered by the noble ones (*āryas*) or by heretics.

What is odor? It is a phenomenon derived from the four great elements and which is perceptible by the olfactory faculty,

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6. Cf. Vism, p. 444. See below, p. 6.
7. Such as the sound of spoken words.
8 Such as the sound produced by trees shaken by the wind.
9. Such as the sound produced by a musical instrument.

such as a pleasant, unpleasant, neutral, natural, mixed or modified odor.

What is taste? It is a phenomenon derived from the four great elements and which is perceptible by the gustatory faculty, such as bitter, acid, sweet, sharp, salty or astringent, pleasant, unpleasant or neutral, natural, mixed or modified.

What is tangibility? It is a phenomenon derived from the four great elements and which is perceptible by the tactile faculty, such as softness, roughness, lightness, heaviness, flexibility, slowness, rapidity, cold, hot, hunger, thirst, satisfaction, strength, weakness, fading, itchiness, putrefaction, disease, aging, death, fatigue, rest, energy.

What is matter included in the sphere of mental objects? It is of five kinds: [1] the infinitely small,[10] [2] that which pertains to space,[11] [3] that which pertains to the discipline of commitment,[12] [4] that which pertains to the imagination[13] and [5] that which is produced by the supernormal powers.[14]

What is the definition of the aggregate of feeling? The six groups of feeling: feeling aroused by contact with the eye, feelings aroused by contact with the ear, nose, tongue, body and mental organ. These six groups of feeling are pleasant or unpleasant or neither pleasant nor unpleasant. Equally, there are pleasant, unpleasant, neither pleasant nor unpleasant physical feelings; pleasant, unpleasant, neither pleasant nor unpleasant

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10. *Ābhisaṃkṣepika* "that which is extremely concentrated." This is the atom. See below, p. 91, the definition of the atom as not having a physical body and which is perceived by the mind. Hence, the atom, extremely concentrated matter, is included in the sphere of mental objects and not in the visual, auditory, olfactory, gustatory or tangible spheres.

11. *Ābhyavakāśika* "that which pertains to space." This is very widespread *rūpa* (matter) which does not create an obstacle. This is also perceived by the mind, but not by the physical faculties, the eye, etc.

12. *Sāmādānika* "that which pertains to the discipline of commitment." This is experience proved by practice. It is *avijñaptirūpa*.

13. *Parikalpita* "imagined." This is *rūpa*, matter (as apparition) produced by the imagination.

14. *Vaibhutvika* "that which is produced by the supernormal powers." These are things engendered by the *ṛddhibalas*, through the power of the *dhyānas*, *vimokṣas*, etc.

mental feelings; pleasant, unpleasant, neither pleasant nor unpleasant sensual feelings; pleasant, unpleasant, neither pleasant nor unpleasant non-sensual feelings; there are also pleasant, unpleasant, neither pleasant not unpleasant feelings associated with greed (*gredha*); pleasant, unpleasant, neither pleasant nor unpleasant feelings associated with renunciation (*naiṣkramya*).

What is physical feeling? It is feeling associated with the five kinds of consciousness [in relation to the five physical feelings].

What is mental feeling? It is feeling associated with mental consciousness.

What is sensual feeling? It is feeling associated with desire for self.

What is non-sensual feeling? It is feeling free from that desire.

What is feeling associated with greed? It is feeling associated with greed for the five sense pleasures.

What is feeling associated with renunciation? It is feeling which is free from this [last] desire.

What is the definition of the aggregate of perception? The six groups of perception are: perception aroused by contact with the eye, perceptions aroused by contact with the ear, nose, « tongue, body and mental organ, by means of which it perceives an object endowed with signs (*sanimitta*), an object without signs (*animitta*), a limited (*parītta*) object, an extensive (*mahadgata*) object, an infinite (*apramāṇa*) object, and also the sphere of nothingness where one thinks: "nothing exists" (*nāsti kiñcid ityākiñcanyāyatanam*).

« What is perception endowed with signs? All perceptions except those of him who is skilled in the inexpressible (*avyavahārakuśala*), of him who has attained the state of signlessness (*animittadhātusamāpanna*) and him who has risen to the summit of existence (*bhavāgrasamāpanna*).

« What is perception without a sign? These are the perceptions which were excluded [above].

« What is limited perception? It is that by means of which one perceives the realm of desire (*kāmadhātu*).

« What is extensive perception? It is that by means of which one perceives the realm of form (*rūpadhātu*).

« What is infinite perception? It is that by means of which one perceives the sphere of infinite space (*ākāśānantyāyatana*) and the sphere of infinite consciousness (*vijñānānantyāyatana*).

« What is perception of nothingness? It is that by means of which one perceives the sphere of nothingness (*ākiñcanyāyatana*).

« What is the definition of the aggregate of formations?

« The six groups of volition (*cetanā*): volition aroused by contact with the eye, volitions aroused by contact with the ear, nose, tongue, body and mental organ, by means of which one aims for a good state, one aims for impurity or one aims for the discrimination of states (*avasthābheda*).

« Thus—except for feeling and perception—this volition, with the other mental things (*caitasika dharma*) and also formations dissociated from the mind (*cittaviprayukta saṃskāra*), is called the aggregate of formations.

« And what are they [these formations]?

« [1] attention (*manaskāra*), [2] contact (*sparśa*), [3] will (*chanda*), [4] determination (*adhimokṣa*), [5] mindfulness (*smṛti*), [6] concentration (*samādhi*), [7] wisdom (*prajñā*), [8] trust (*śraddhā*), [9] self-respect (*hrī*), [10] modesty (*apatrāpya*), [11] absence of greed (*alobha*), [12] absence of hatred (*adveṣa*), [13] absence of delusion (*amoha*), [14] vigor (*vīrya*), [15] serenity (*praśrabdhi*), [16] diligence (*apramāda*), [17] equanimity (*upekṣā*), [18] harmlessness (*avihiṃsā*), [19] craving (*rāga*), [20] repugnance (*pratigha*), [21] pride (*māna*), [22] ignorance (*avidyā*), [23] scepticism (*vicikitsā*), [24] view of individuality (*satkāyadṛṣṭi*), [25] idea of grasping extreme views (*antagrāhadṛṣṭi*), [26] adherence to views (*dṛṣṭiparāmarśa*), [27] adherence to observances and rituals (*śīlavrataparāmarśa*), [28] false views (*mithyādṛṣṭi*), [29] anger (*krodha*), [30] rancor (*upanāha*), [31] hypocrisy (*mrakṣa*), [32] malice (*pradāśa*), [33] envy (*īrṣyā*), [34] avarice (*mātsarya*), [35] illusion (*māyā*), [36] dissimulation (*śāṭhya*), [37] self-satisfaction (*mada*), [38] violence (*vihiṃsā*), [39] lack of self-respect (*āhrīkya*), [40] lack of modesty (*anapatrāpya*), [41] inertia (*styāna*), [42] restlessness

(*auddhatya*), [43] lack of trust (*āśraddhya*), [44] idleness (*kausīdya*), [45] indolence (*pramāda*), [46] confused memory (*muṣitasmṛtitā*), [47] inattention (*asamprajanya*), [48] distraction (*vikṣepa*), [49] languor (*middha*), [50] remorse (*kaukṛtya*), [51] reasoning (*vitarka*) and [52] deliberation (*vicāra*).

« What is volition (*cetanā*)? It is construction by the mind (*cittābhisaṃskāra*), mental activity (*manaskarma*). Its function consists of directing the mind to the domain of favorable (*kuśala*), unfavorable (*akuśala*) or neutral (*avyākṛta*) activities.

« [1] What is attention (*manaskāra*)? It is mental tenacity (*cetasa ābhogaḥ*). Its function consists of keeping the mind (*cittadhāraṇa*) on the object (*ālambana*).

« [2] What is contact (*sparśa*)? It is similar to the transformation of a faculty[15] when the threefold union[16] takes place. Its function consists of giving a basis to feeling (*vedanā*).

« [3] What is will (*chanda*)? It is the will-to-do (*kartṛkāmatā*) which is in direct relation to the desired object. Its function consists of giving a basis to vigor.

« [4] What is determination (*adhimokṣa*)? It is the action of remaining [fixed] on an object chosen by choice. Its function consists of not going back [on one's decision].

« [5] What is mindfulness (*smṛti*)? It is non-forgetting by the mind (*cetas*) with regard to the object experienced.[17] Its function is non-distraction.

« [6] What is concentration (*samādhi*)? It is one-pointedness of mind (*cittasyaikāgratā*) on the object to be investigated. Its function consists of giving a basis to knowledge (*jñāna*).

« [7] What is wisdom (*prajñā*)? It is investigation of the qualities (*dharma*) of the object to be investigated. Its function consists of excluding doubt (*saṃśaya*).

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15. *Indriyavikāraparicc heda* "This meaning of *pariccheda* is not known to our lexicons." [tr after] La Vallée Poussin, Siddhi, p 144

16. *Trikasaṃnipāta* "threefold union" is the union of a sense faculty, an object and consciousness *Indriya-viṣaya-vijñānāni trīṇyeva trikam·* Triṃśikā, p. 20 Cf *cakkhuñ ca paṭicca rūpe uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso* (M III, p 281)

17. *Saṃstutavastu* "the object experienced·" Triṃśikā, p 26, explains *saṃstutavastu* by *pūrvānubhūtam* "experienced formerly "

« [8] What is trust (*śraddhā*)? It is full and firm conviction (*abhisampratyaya*) with regard to that which exists (*astitva*), serene joy (*prasāda*) relating to good qualites (*guṇavattva*), and eagerness (*abhilāṣa*) for capability (*śakyatva*). Its function consists of giving a basis to will.

« [9] What is self-respect (*hrī*)? It is shame at doing wrong to oneself. Its function consists of giving a basis to abstention from misconduct (*duścarita*).

« [10] What is modesty (*apatrāpya*)? It is shame at doing wrong because of another person. Its function is the same [as the above].

« [11] What is the absence of greed (*alobha*)? It is non-attachment to existence (*bhava*) or to the instruments of existence (*bhavopakaraṇa*). Its function consists of giving a basis to the halting of misconduct.

« [12] What is the absence of hatred (*adveṣa*)? It is the absence of malevolence (*anāghāta*) with regard to living beings (*sattva*), suffering (*duḥkha*) and the conditions of suffering (*duḥkhasthānīya dharma*). Its function consists of giving a basis to the halting of misconduct.

« [13] What is the absence of delusion (*amoha*)? It is knowledge (*jñāna*) and discernment (*pratisaṃkhyā*) concerning the results of actions (*vipāka*), concerning the teachings (*āgama*) or realization (*adhigama*). Its function consists of giving a basis to the halting of misconduct.

« [14] What is vigor (*vīrya*)? It is firm mental effort (*cetaso 'bhyutsāhaḥ*) aimed towards favorable (*kuśala*) things, either in the preparation (*saṃnāha*), or in the practice (*prayoga*), or the absence of weakness (*alīnatva*), or in the absence of regression (*avyāvṛtti*), or in dissatisfaction (*asaṃtuṣṭi*). Its function consists of realizing fullness and accomplishment in the favorable direction.

« [15] What is serenity (*praśrabdhi*)? It is maneuverability (*karmaṇyatā*) of the body and mind acquired by relaxing the rigidity (*dauṣṭhulya*)[18] of the body and mind. Its function consists of removing every obstruction.

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18. *Dauṣṭhulya*: Triṃśikā, p. 27, explains the term as *kāyacittayor*

« [16] What is diligence (*apramāda*)? It is the development of favorable conditions through the absence of craving, hatred and delusion accompanied by vigor, and also protection of the mind against impure conditions (*sāsrava dharma*). Its function consists of realizing the fullness and accomplishment of worldly (*laukika*) and transcendental (*lokottara*) happiness.

« [17] What is equanimity (*upekṣā*)? It is evenness of mind (*cittasamatā*), passivity of mind (*cittapraśaṭhatā*),[19] a disinterested and stable state of mind (*cittasyānābhogāvasthitatā*), which is opposed to the defiled states (*saṃkliṣṭavihāra*), and which is based on the absence of craving, hatred and delusion, accompanied by vigor. Its function consists of not giving occasion to the defilements (*saṃkleśa*).

« [18] What is harmlessness (*avihiṃsā*)? It is compassion (*karuṇā*) which forms part of the absence of hatred. Its function consists of not tormenting.

« [19] What is craving (*rāga*)? It is attachment to the three realms of existence. Its function consists of engendering suffering.

« [20] What is repugnance (*pratigha*)? It is malevolence (*āghāta*) with regard to living beings, suffering, and conditions of suffering. Its function consists of supplying a basis to a wretched state[20] and misconduct.

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akarmaṇyatā sāṃkleśikadharmabījāni ca "the rigidity of the body and mind and the seeds of the defilements." In Pāli the term (*duṭṭhula*) in general means "wrong," "unchaste," "lewd," "wicked." [Note by translator: despite this explanation, Dr. Rahula never again in this book uses the term "rigidity" for *dauṣṭhulya*, preferring the equivalent of "unruliness."]

19. *Cittapraśaṭhatā*. Triṃśikā, p. 28, explains the term thus: *anabhisaṃskāreṇāprayatnena samāhitacetaso yathābhiyogaṃ samasyaiva yā pravṛttiḥ sā cittapraśaṭhatā* "passivity of mind (*cittapraśaṭhatā*) is the continuation of the stable and equal state of mind already realized, without construction of effort" (*praśaṭha*<√*śaṭh* "lazy being").

20. *Asparśavihāra*, Pāli equivalent *aphāsuvihāra* which means "wretched state," "unpleasant life or existence." There is no doubt over the meaning of the term *asparśavihāra* since it is clearly explained in the Triṃśikā, p. 28: *sparśaḥ sukham, tena sahito vihāraḥ sparśavihāraḥ, na sparśavihāro 'sparśavihāraḥ, duḥkhasahita ityarthaḥ*: "*sparśa* means happiness, an existence (state) endowed with that (happiness) is *sparśavihāra*, (that which is)

« [21] What is pride (*māna*)? It is exaltation of the mind (*cittasyonnatiḥ*) which rests on the idea of self. Its function consists of giving a basis to the appearance of contempt (*agaurava*) and suffering.

« [22] What is ignorance (*avidyā*)? It is absence of knowledge (*ajñāna*) with regard to the three realms of existence (*traidhātuka*). Its function is to give a basis to the appearance of defilements, mistaken decisions and doubts concerning the teachings (*dharma*).

« [23] What is scepticism (*vicikitsā*)? It is uncertainty (*vimati*) with regard to the Truths (*satya*). Its function consists of supplying a basis to non-functioning on the part of the good (*kuśalapakṣa*).

« [24] What is the view of individuality (*satkāyadṛṣṭi*)? It is the admission, inclination, idea, point of view, opinion of him who considers the five aggregates of attachment as a "self" or pertaining to a "self." Its function consists of giving a basis to all kinds of opinions.[21]

« [25] What is the idea of grasping extreme views (*antagrāhadṛṣṭi*)? It is the admission, inclination, idea, point of view, opinion of him who considers the five aggregates of attachment as eternal (*śāśvata*) or as self-annihilating [at death]. Its function consists of preventing emancipation by means of the middle way.

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not *sparśavihāra* is *asparśavihāra*, which means 'endowed with suffering.'" Therefore *asparśavihāra* means "a wretched or painful state," "an unpleasant existence." *Sparśa* usually means "contact." In a developed sense it can mean "association," "harmony," and also the idea of *sukha* "happiness," as it is given in the Triṃśikā, may be introduced in a forced way. However, in Buddhist Sanskrit texts *sparśavihāra* and *asparśavihāra* are used as technical terms probably in accordance with the Pāli terms *phāsuvihāra* and *aphāsuvihāra*.

There is an interesting discussion of the term *phāsuvihāra* in the article "Deux Études de Moyen Indien" by Colette Caillat, *Journal Asiatique*, 1960, fasc. 1 p. 41 ff.

See also Edgerton, BHS Dictionary, s.v. *phāsu*, *sparśavihāratā*, *asparśavihāra*.

21. *Sarvadṛṣṭigata* "all kinds of opinions." Here *gata* does not mean "gone," but "group," "multitude." Cf. the Pāli expression *diṭṭhigataṃ diṭṭhigahanaṃ*. Also cf. the Tibetan translation of *sarvadṛṣṭigata* by *lta ba thams cad* "all opinions."

« [26] What is adherence to views (*dṛṣṭiparāmarśa*)? It is the admission, inclination, idea, point of view, opinion of him who considers a view or the five aggregates of attachment forming the basis of views, as the best, the highest, eminent and supreme. Its function consists of supplying a basis for adherence to false views.[22]

« [27] What is adherence to observances and rituals (*śīlavrataparāmarśa*)? It is the admission, inclination, idea, point of view, opinion of him who considers observances and rituals or the five aggregates of attachment constituting the basis, as being pure, just (or providing deliverance)[23] and leading to emancipation. Its function is to supply a basis for fruitless efforts.

« [28] What is a false view (*mithyādṛṣṭi*)? It is the admission, inclination, idea, point of view, opinion of him who denies cause (*hetu*) and effect (*phala*) or action (*kriyā*) or who rejects the reality of what exists (*sat vastu*) or who imagines falsely. Its function consists of totally eradicating good roots (*kuśalamūla*), of supplying a basis to the consolidation of bad roots (*akuśalamūla*), and of persevering in the bad and not persevering in the good.[24]

« Of these five ideas, how many are affirmative (*samāropadṛṣṭi*) and how many negative (*apavādadṛṣṭi*)? Four are affirmative ideas because of the fact that they attribute a particular nature (*svabhāvaviśeṣa*) to the knowable (*jñeya*) and also because of the fact that they attribute the highest purity (*agraśuddhi*) to views.[25] One of these ideas is usually negative.

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22. *Dṛṣṭiparāmarśa* is attachment to philosophical and metaphysical opinions, and *śīlavrataparāmarśa* is attachment to external observances and rituals.

23. Gokhale reads *yuktito* "as just" and Pradhan reads *muktito* "as deliverance." The Chinese and Tibetan versions confirm Pradhan's reading.

24. Cf. Kośa, Ch. IV, p. 170 ff.

25. According to the Commentary by Buddhasiṃha, the four words *svabhāva*, *viśeṣa*, *agra* and *śuddhi* correspond respectively to the four *satkāyadṛṣṭi*, *antagrāhadṛṣṭi*, *dṛṣṭiparāmarśa* and *śīlavrataparāmarśa* views. If this explanation is accepted, the translation would be: "Four are affirmative ideas by reason of the fact that they attribute a nature (*svabhāva*) and a particularity (*viśeṣa*) to the knowable (*jñeya*), and also by reason of the fact that they attribute excellence (*agra*) and purity (*śuddhi*) to views."

« As for views in relation to the beginning (*pūrvānta*) and the end (*aparānta*)—by how many of the [preceding] views can they be known? By two or by all. As for views in relation to indeterminate subjects (*avyākṛta-vastu*)—by how many can they be known? By two or by all.

« What are the defects the sight of which led the Blessed One to deny a self (*ātman*) in the aggregates, elements and spheres for five reasons? On seeing five defects (*doṣa*) contained in the view of individuality (*satkāyadṛṣṭi*). [They are] the defect of divergent characteristics (*vilakṣaṇatā*), defect of impermanence (*anityatā*), defect of dependence (*asvātantrya*),[26] defect of the absence of body (*nirdehatā*), defect of effortless liberation (*ayatnato mokṣa*).

« As for the twenty forms of defective views concerning the self with regard to the five aggregates—matter (*rūpa*) is considered as the self (*ātma*), the self having a material nature (*rūpavantam ātmānam*), matter pertaining to the self (*ātmīyaṃ rūpam*), or the self to matter (*rūpe ātmānam*); and feeling, perception, the formations and consciousness are considered as the self, or the self having consciousness, consciousness pertaining to the self, and the self to consciousness[27]—of those how many are views concerning the self, and how many concerning things pertaining to the self? Five are views concerning the self and fifteen are views concerning things pertaining to the self. Why are there fifteen concerning things pertaining to the self? Because of the relationship with the self (*sambandhātmīyatā*), the dependence of the self (*vaśavartanātmīyatā*) and the inseparability of the self (*avinirbhāgavṛttyātmīyatā*).

« Should it be said that the view of self is based on established reality (*nirūpitavastuka*) or that is it not based on estab-

26. Gokhale reads *asvātantrya* "non-independence." Pradhan: *asvāsthya* also means "non-independence" (a+sva+stha "not self-depending"). The Chinese and Tibetan versions confirm the meaning of "non-independence."

27. Cf. *Cūḷavedalla Sutta*, M I, p. 300: *rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ*. The same in respect of *vedanā, saññā, saṃkhāra* and *viññāṇa*. Hence twenty forms of *sakkāyadiṭṭhi*.

lished reality (*anirūpitavastuka*)? It should be said that it is not based on established reality, [but is] like the belief that a rope is a snake.

« [29] What is anger (*krodha*)? It is mental malevolence which forms part of repugnance caused by a present prejudice. Its function consists of supplying a basis to violence, the use of weapons and sticks, etc.

« [30] What is rancor (*upanāha*)? Not subsequently abandoning the intention of revenge, which also forms a part of repugnance. Its function consists of supplying a basis to impatience.

« [31] What is hypocrisy (*mrakṣa*)? It is the fact of hiding one's own faults when one has been justly accused, which forms part of delusion (*moha*). Its function consists of supplying a basis to a state of remorse and uneasiness.

« [32] What is malice (*pradāśa*)? It is mental malevolence forming part of repugnance, preceded by anger (*krodha*) and rancor (*upanāha*). Its function consists of supplying a basis to violent, harsh and insulting words; to an accumulation of demerit (*apuṇya*) and a state of uneasiness.

« [33] What is envy (*īrṣyā*)? It is an angry thought in him who desires gains and honors. It is part of hatred aroused by intolerance (*amarṣakṛta*) for the welfare of others. Its function consists of arousing affliction and a state of uneasiness.

« [34] What is avarice (*mātsarya*)? It is firm mental attachment (*cetasa āgraha*) by him who desires gains and honors. It is part of craving (*rāga*) for necessities (*pariṣkāra*: things necessary to existence). Its function consists of supplying a basis to the opposite of a simple life (*asaṃlekha*).[28]

« [35] What is illusion (*māyā*)? It is a display of false virtues by him who is set on gains and honors. It forms part of craving and delusion. Its function consists of supplying a basis to a false way of life.

« [36] What is dissimulation (*śāṭhya*)? It is [a tendency to] hide his real faults by him who is set on gains and honors. It

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28 In Pāli *sallekha* means "simplicity," "austerity," not possessing many things. Cf. *sallekhavutti*, Vism, p. 65.

forms part of craving and delusion. It is opposed to the acceptance of good advice (*samyag avavāda*).

« [37] What is self-satisfaction (*mada*)? It is joyful contentment arising from health, youth, or a sign of longevity or of any intoxicating advantage (*sāsrava sampatti*). It forms part of craving. Its function consists of supplying a basis to all the major and minor defilements (*sarvakleśopakleśa*).

« [38] What is violence (*vihiṃsā*)? It is cruelty, lack of compassion or love. It forms part of repugnance (*pratigha*). Its function consists of doing wrong.

« [39] What is lack of self-respect (*āhrīkya*)? It is the fact of not being ashamed of doing wrong in relation to oneself. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements.

« [40] What is lack of modesty (*anapatrāpya*)? It is the fact of not being ashamed in doing wrong because of others. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements.

« [41] What is inertia (*styāna*)? It is the absence of mental maneuverability (*cittākarmaṇyatā*), which forms part of delusion. Its function consists of attracting all the major and minor defilements.

« [42] What is restlessness (*auddhatya*)? It is mental disquiet in him who pursues a pleasant object (*śubhanimitta*). It forms part of craving. Its function consists of opposing tranquillity (*śamatha*).

« [43] What is lack of trust (*āśraddhya*)? It is an absence of firm and full trust, it is a lack of serenity and aspiration for the good. It forms part of delusion. Its function consists of supplying a basis to idleness.

« [44] What is idleness (*kausīdya*)? It is a lack of mental effort caused by the pleasures of sleep and rest. It forms part of delusion. Its function consists of opposing all practices which are aimed at the good.

« [45] What is indolence (*pramāda*)? It is non-development of the good due to craving, hatred and delusion associated with idleness, and it is also mental non-protection against impure things (*sāsravebhyaś ca dharmebhyaḥ*). Its function consists of

supplying a basis to an increase of the bad and diminution of the good.

« [46] What is confused memory (*muṣitasmṛtitā*)? It is memory filled with defilements. Its function consists of supplying a basis to distraction (*vikṣepa*).

« [47] What is inattention (*asamprajanya*)? It is intelligence (*prajñā*)[29] filled with defilements by means of which involuntary (*asaṃvidita*) actions of body, speech and mind arise. Its function consists of supplying a basis to transgressions of moral rules (*āpatti*).

« [48] What is distraction (*vikṣepa*)? It is the dispersion (*visāra*) of the mind and that forms part of craving, hatred and delusion. It is divided into natural distraction (*svabhāva-vikṣepa*), external distraction (*bahirdhā-vikṣepa*), internal distraction (*adhyātma-vikṣepa*), distraction concerning the aim (*nimitta-vikṣepa*), distraction of unruliness (*dauṣṭhulya-vikṣepa*) and distraction arising from attention (*manasikāra-vikṣepa*).

« What is natural distraction? It is the five groups of consciousness.[30]

« What is external distraction? It is mental dispersion (*cetaso visāraḥ*) in the five sense pleasures of him who pursues the good.

« What is internal distraction? It is torpor (*laya*), restlessness (*auddhatya*) and enjoyment (*āsvāda*) in him who pursues the good.

« What is distraction concerning the aim? It is pursuit of the good with a view to obtaining praise from others.

« What is distraction of unruliness? It is grasping (*udgraha*), dispersion (*vyavakiraṇā*), objectification (*nimittīkāra*) in respect of a certain feeling which occurs, such as "me" (*aham*), "mine" (*mama*) or "I am" (*asmi*) because of unruliness aroused by egoism (*ahaṃkāra*), self-interest (*mamakāra*) and "I am" pride (*asmimāna*) in him who pursues the good.

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29 Here *prajnā* is translated as 'intelligence' in order to distinguish it from wisdom

30 Consciousness associated with the five physical senses eye, ear, nose, tongue and body

« What is distraction of attention? It is a dispersion arising from doubt* in a person who is entering other states of attainment (*samāpatti*) or other vehicles (*yāna*). Its function opposes that of detachment (*vairāgya*).

« [49] What is languor (*middha*)? It is mental contraction (*cetaso'bhisaṃkṣepaḥ*) which is part of delusion because of a certain cause of languor (*middhanimitta*), be it favorable (*kuśala*), unfavorable (*akuśala*) or neutral (*avyākṛta*), in time (*kāla*) or outside time (*akāla*), appropriate (*yukta*) or inappropriate (*ayukta*). Its function consists of supplying a basis to negligence in what one should do (*kṛtyātipatti*).

« [50] What is remorse (*kaukṛtya*)? It is mental repentence (*cetaso vipratisāraḥ*) which is part of delusion (*mohāṃśika*) because of various reasons whether intentional or not, favorable, unfavorable or neutral, in time or outside time, appropriate or not. Its function consists of opposing mental stability (*cittasthiti*).

« [51] What is reasoning (*vitarka*)? It is mental debating (*manojalpa*) which seeks, deriving from volition (*cetanā*) or intellect (*prajñā*), and it is mental coarseness (*cittasyaudārikatā*).

« [52] What is deliberation (*vicāra*)? It is mental debating which reflects (*pratyavekṣaka*), deriving from volition (*cetanā*) and intellect (*prajñā*), and it is mental subtlety (*cittasya sūkṣmatā*). The function of both consists of supplying a basis to states of ease or uneasiness (*sparśāsparśavihāra*).

« Moreover, the function of favorable things (*kuśala dharma*) consists of eliminating whatever is hostile (*vipakṣa*) to them, and the function of the major and minor defilements (*kleśopakleśa*) consists of counteracting their opposites (*pratipakṣa*).

« What are formations dissociated from the mind (*cittaviprayukta saṃskāra*)?

« They are: [1] obtaining (*prāpti*), [2] the attainment of non-perception (*asaṃjñi-samāpatti*), [3] the attainment of cessation (*nirodhasamāpatti*), [4] the state of non-perception (*āsaṃjñika*), [5] the life faculty (*jīvitendriya*), [6] similarity of types

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* J W de Jong notes in his review that "doubt," for *saṃśraya* [not *saṃśaya*], is a mistake See appendix, p 298 This should be, 'It is a dispersion arising from entering other states of attainment or resorting to (*saṃśraya*) other vehicles "

(*nikāyasabhāga*), [7] birth (*jāti*), [8] aging (*jarā*), [9] duration (*sthiti*), [10] impermanence (*anityatā*), [11] groups of names (*nāmakāya*), [12] groups of words (*padakāya*), [13] groups of consonants (*vyañjanakāya*), [14] the status of an ordinary man (*pṛthagjanatva*), [15] continuity (*pravṛtti*), [16] diverse regularity (*pratiniyama*), [17] union (*yoga*), [18] rapidity (*java*), [19] gradation (*anukrama*), [20] time (*kāla*), [21] orientation (*deśa*), [22] number (*saṃkhyā*) and [23] assemblage (*sāmagrī*).

« [1] What is obtaining (*prāpti*)? Obtaining, acquisition (*pratilambha*), possession (*samanvāgama*), it is a designation (*prajñapti*) indicating the increase (*ācaya*) and diminution (*apacaya*) of favorable (*kuśala*) and unfavorable (*akuśala*) things.

« [2] What is the attainment of non-perception (*asaṃjñisamāpatti*)? It is a designation indicating the cessation (*nirodha*) of the unstable mind and mental activities (*asthāvarāṇāṃ cittacaitasikānām*) by means of attention (*manasikāra*) preceded by the perception of release (*niḥsaraṇasaṃjñā*) in a person who is free from craving (*vītarāga*) in the "wholly pure" state (*śubhakṛtsna*), but who is not yet free from the craving beyond that.

« [3] What is the attainment of cessation (*nirodhasamāpatti*)? It is a designation indicating the cessation of the unstable mind and mental activities by means of attention preceded by the perception of a state of peace (*śāntavihāra*) in a person free from craving in "the sphere of nothingness" (*ākiñcanyāyatana*) and who is emerging from the "summit of existence" (*bhavāgra*).

« [4] What is the state of non-perception (*āsaṃjñika*)? It is a designation indicating the cessation of the unstable mind and mental activities in a person who is born among the gods (*deva*) in the state of non-perceptive beings (*asaṃjñisattva*).

« [5] What is the life faculty (*jīvitendriya*)? Life span (*āyus*)[31] designates a period of fixed duration (*sthitikālaniyama*) affected by former actions (*pūrvakarmāviddha*) in the similarity of types (*nikāyasabhāga*).[32]

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31 *Jīvitendriya* and *āyus* are used here as synonyms

32 Cf Dhs, p 143, §635 *Katamaṃ taṃ rūpaṃ jīvitindriyaṃ? Yo tesaṃ rūpinaṃ dhammānam āyu thiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ, idaṃ taṃ rūpaṃ jīvitindriyaṃ*

« [6] What is similarity of types (*nikāyasabhāga*)? It is a designation indicating the resemblance of individualities (*ātma-bhāvasadṛsatā*) of different beings among the various types of beings.

« [7] What is birth (*jāti*)? It is a designation indicating the appearance (into existence) of formations after their disappearance (*saṃskārāṇām abhūtvā bhāve*) in the similarity of types (*nikāyasabhāge*).

« [8] What is aging (*jarā*)? It is a designation indicating the change which occurs in the continuity (*prabandhānyathātva*) of formations in the similarity of types.[33]

« [9] What is duration (*sthiti*)? It is a designation indicating the non-breaking of the continuity (*prabandhāvipraṇāśa*) of formations in the similarity of types.

« [10] What is impermanence (*anityatā*)? It is a designation indicating the breaking of the continuity (*prabandhavināśa*) of formations in the similarity of types.[34]

« [11] What is groups of names (*nāmakāya*)? It is a designation indicating the own-nature of things (*dharmāṇāṃ svabhāvādhivacana*).

« [12] What is groups of words (*padakāya*)? It is a designation indicating the particularity of things (*dharmāṇāṃ viśeṣādhivacana*).

« [13] What is groups of consonants (*vyañjanakāya*)? It is a designation indicating syllables (*akṣara*) which form the basis of the preceding two, because it reveals them (*abhivyañjana*). The letter (*varṇa*) is that itself, because it describes the meaning (*arthasaṃvarṇana*). It is also a designation for the syllable (*akṣara*) because of the indestructibility of their synonymy (*paryāyākṣaraṇatā*).

« [14] What is the status of an ordinary man (*pṛthagjanatva*)?

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33. Cf. *ibid.*, p. 144, §644: *Katamaṃ taṃ rūpaṃ rūpassa jaratā? Yā rūpassa jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, idaṃ taṃ rūpaṃ rūpassa jaratā.*

34. Cf. *ibid.*, p. 144, §645: *Katamaṃ taṃ rūpaṃ rūpassa aniccatā? Yo rūpassa khayo vayo bhedo (paribhedo) aniccatā antaradhānaṃ, idaṃ taṃ rūpaṃ rūpassa aniccatā.*

It is a designation indicating the absence (*apratilābha*) of noble qualities (*āryadharma*).

« [15] What is continuity (*pravṛtti*)? It is a designation indicating the non-interruption (*anupaccheda*) of the continuity of causes and effects (*hetuphalaprabandha*).

« [16] What is diverse regularity (*pratiniyama*)? It is a designation indicating the diversity (*nānātva*) of causes and effects.

« [17] What is union (*yoga*)? It is a designation indicating the conformity (*ānurūpya*) of causes and effects.

« [18] What is rapidity (*java*)? It is a designation indicating the rapid succession (*āśupravṛtti*) of causes and effects.

« [19] What is gradation (*anukrama*)? It is a designation indicating the uniform succession (*ekatvapravṛtti*) of causes and effects.

« [20] What is time (*kāla*)? It is a designation indicating the continuous succession of causes and effects (*hetuphala-prabandhapravṛtti*).

« [21] What is orientation (*deśa*)? It is a designation indicating only the causes and effects in the east, south, west, north, below, above, everywhere in the ten directions.

« [22] What is number (*saṃkhyā*)? It is a designation indicating separately the division (*bheda*) of the formations (*saṃskāra*).

« [23] What is assemblage (*sāmagrī*)? It is a designation indicating the combination of causes, effects and conditions (*hetuphalapratyayasamavadhāna*).

« What is the definition of the aggregate of consciousness (*vijñānaskandhavyavasthāna*)?

« It is the mind (*citta*), the mental organ (*manas*) and also consciousness (*vijñāna*).

« And now, what is the mind (*citta*)? It is the store-consciousness of all the seeds (*sarvabījakam ālayavijñānam*) impregnated by the residues (*vāsanāparibhāvita*) of the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*). The result-consciousness (*vipākavijñāna*) and the appropriating-consciousness (*ādānavijñāna*) are the same thing also, because of the accumulation of those residues (*tad vāsanācitatā*).

« What is the mental organ (*manas*)? It is the object of the store-consciousness (*ālayavijñānālambana*) which always participates in the nature of self-notion (*manyanātmaka*) associated with the four defilements, viz. the view of "self" (*ātmadṛṣṭi*), love of "self" (*ātmasneha*), pride of "I am" (*asmimāna*) and ignorance (*avidyā*). And this is present everywhere (*sarvatraga*), in favorable (*kuśala*), unfavorable (*akuśala*) and neutral (*avyākṛta*) states, except in the case of one facing the Path (*mārgasammukhībhāva*), the attainment of cessation (*nirodhasamāpatti*), the stage of the learned (*aśaikṣabhūmi*)[35] and also the consciousness that has just this instant ceased among the six kinds of consciousness.

« What is consciousness (*vijñāna*)? It consists of six groups of consciousness: visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

« What is visual consciousness? It is an intimation (*prativijñapti*)[36] having the eye as its basis and [visible] form as its object.

« What is auditory consciousness? It is a reaction having the ear as its basis and sound as its object.

« What is olfactory consciousness? » It is a reaction having the nose as its basis and odor as its object.

What is gustatory consciousness? It is a reaction having the tongue as its basis and taste as its object.

What is tactile consciousness? It is a reaction having the body as its basis and the tangible as its object.

What is mental consciousness? It is a reaction having the

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35. *Aśaikṣa*, lit. "he who has no further need of training," that is, an arhat.

36. *Prativijñapti* means "intimation or announcement of a thing." When the eye comes into contact with a visible form, the consciousness arises that there is something in front of the eye. This consciousness is only a kind of reaction, response or awakening, and it does not perceive what the object is. It is the *saṃjñāskandha* that perceives. For example, when the eye comes into contact with a color, the visual consciousness (*cakṣurvijñāna*) which arises is only an awakening, response or reaction intimating the presence of some color, but it does not perceive or recognize what that color is. It is perception (*saṃjñā*) that recognizes it as red, blue, etc.

mental organ (*manas*) as its basis and mental objects (*dharma*) as its object.

What is the definition of the elements (*dhātu*)? The aggregate of matter itself contains ten elements: the eye element and form element, the ear element and sound element, the nose element and odor element, the tongue element and taste element, the body element and tangible element, and a part of the element of mental objects. The aggregate of feeling, the aggregate of perception, the aggregate of formations constitute part of the element of mental objects (*dharmadhātu*). The aggregate of consciousness itself contains seven elements of consciousness, viz. the six elements of consciousness beginning with the eye plus the element of the mental organ (*manas*).

What are the elements of mental objects (*dharmadhātu*) which are not included in the aggregates? They are unconditioned things (*asaṃskṛta*) which are eight in number:

[1] the suchness (essential nature) of favorable things (*kuśaladharmatathatā*);

[2] the suchness of unfavorable things (*akuśaladharmatathatā*);

[3] the suchness of neutral things (*avyākṛtadharmatathatā*);

[4] space (*ākāśa*);

[5] cessation obtained without acquired knowledge (*apratisaṃkhyānirodha*);

[6] cessation obtained with acquired knowledge (*pratisaṃkhyānirodha*);

[7] the immovable (*āniñjya*);

[8] the cessation of perception and feeling (*saṃjñāvedayitanirodha*).

What is the suchness of favorable things (*kuśaladharmatathatā*)? It is the fact that there is no "self" (*nairātmyam*)—that which is known as emptiness (*śūnyatā*), signless (*animitta*), the limit of existence (*bhūtakoṭi*), ultimate reality (*paramārtha*) and the element of the Dharma (*dharmadhātu*).

Why is suchness (*tathatā*) so called? Because of its unchanging nature (*ananyathābhāvatā*).

Why is suchness called "self-less" (*nairātmya*)? Because it does not have the two kinds of "self."[37]

Why is suchness called emptiness (*śūnyatā*)? Because it has none of the impurities.

Why is suchness called "signless" (*animitta*)? Because all signs are effaced.

Why is suchness called the limit of existence (*bhūtakoṭi*)? Because it is not subject to transformation.

Why is suchness called the ultimate reality (*paramārtha*)? Because it is the object of ultimate wisdom.

Why is suchness called the element of the Dharma (*dharmadhātu*)? Because it is the fundamental sign of the teaching of the Buddha for all the disciples and Individual Buddhas (Pratyekabuddhas).

The suchnessess of [2] unfavorable and [3] neutral things should be understood as like that of favorable things.

[4] What is space (*ākāśa*)? It is the absence of matter (*rūpa*), because the latter permits the manifestation of all kinds of activities.

[5] What is cessation obtained without acquired knowledge (*apratisaṃkhyānirodha*)? It is cessation which is not disjunction (*na visaṃyoga*).

[6] What is cessation obtained with acquired knowledge (*pratisaṃkhyānirodha*)? It is cessation which is disjunction (*visaṃyoga*).

[7] What is the immovable (*āniñjya*)? It is the cessation of pleasure and suffering in a person who is free from desire in the "wholly-pure" (*śubhakṛtsna*) state, but who is not free from desire beyond that state.

[8] What is the cessation of perception and feeling (*saṃjñāvedayitanirodha*)? It is the cessation of the unstable mind and mental activities and also of some of them that are stable through the effect of attention (*manasikāra*) preceded by a peaceful state (*śāntavihāra*) in a person who is free from craving (*vītarāga*) in the "sphere of nothingness" (*ākiñcanyāyatana*) and who is leaving the "summit of existence" (*bhavāgra*).

37. *Pudgalanairātmya* and *dharmanairātmya*

Hence, five kinds of matter,[38] the aggregates of feeling, perception and formations, and these eight unconditioned dharmas (*asaṃskṛtadharma*)—these sixteen (things) are called the element of mental objects (*dharmadhātu*).

What is the definition of the sphere (*āyatanavyavasthāna*)? The ten elements of matter themselves constitute the ten spheres of matter. The seven elements of consciousness themselves constitute the sphere of the mental organ (*mana āyatana*). The element of mental objects (*dharmadhātu*) is the sphere of mental objects (*dharmāyatana*).

In this way, the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*) are included in three things: the aggregate of matter (*rūpaskandha*), the element of mental objects (*dharmadhātu*), the sphere of the mental organ (*mana āyatana*).

It is mentioned that there is the eye (*cakṣus*) and the eye element (*cakṣurdhātu*). Is there the eye when there is the eye element or is there the eye element when there is the eye?

A case may exist where there is the eye, but not the eye element, as with the final eye of an arhat. A case may exist where there is the eye element, but not the eye, as in an egg or an embryo (*kalala*) or *arbuda* or *peśī*,* or like the eye yet to be obtained, or the eye obtained and lost in the maternal womb.** And also like the visual potential of an ordinary man (*pṛthagjana*) born in the formless (*ārūpya*) realm.

In other cases there may be both the eye and the eye element.

A case may exist where there is neither eye nor eye element, as in the case of him who has attained Nirvāṇa without a remainder (*nirupadhiśeṣanirvāṇa*) or in the case of an *ārya* born in the formless (*ārūpya*) realm.

In the same way as the eye and the eye element, the ear, nose, tongue, body and their elements should also be understood.

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38 [1] The atom, [2] what pertains to space, [3] what pertains to discipline, [4] what pertains to imagination, [5] what is not produced by supernormal powers. See p. 6.

* Note to new edition: *arbuda* and *peśī* refer to a fetus in different stages.

** Pradhan puts "in the maternal womb" with "the eye yet to be obtained."

Is there the mental organ (*manas*) when there is the element of the mental organ (*manodhātu*), or is there the element of the mental organ when there is the mental organ?

A case may exist where there is the mental organ, but not the element of the mental organ, such as in the case of the last thought-moment of an arhat.

A case may exist where there is the element of the mental organ, but not the mental organ, such as the element of the mental organ of him who has attained cessation (*nirodha samāpanna*).

Cases exist in which are found both the mental organ and the element of the mental organ, as in the cases which remain.

A case may exist where there is neither the mental organ nor the element of the mental organ, as in the case of him who has attained Nirvāṇa without a remainder (*nirupadhiśeṣa-nirvāṇa*).

Does a person born in a certain realm see with the eye of that realm [only] the forms of that realm itself?

With the eye of that realm one sees the forms of that realm itself, and also the forms of other realms. A person born in the realm of desire (*kāmadhātu*) sees with the eye of that realm the forms of the realm of desire. However, with the eye of the realm of form (*rūpadhātu*) which is higher, one sees also the forms pertaining to lower realms. Just as one sees forms with the eye, so one hears sounds with the ear. Just as a person born in the realm of desire smells odors, tastes tastes, experiences contacts pertaining to that realm with the nose, tongue and body of that realm itself, so a person born in the realm of form experiences contacts with the body of that realm. In that realm of form there is naturally no odor nor taste because there is no desire for natural nutriment.[39] Hence, in that realm there is no olfactory or gustatory consciousness. A person born in the realm of desire can with the mental organ of that realm also know undefiled things (*anāsravadharma*) and those pertaining to each of the three realms (*traidhātuka*).

Just as it is for a person born in the realm of desire, so it is

39. Tib.: *khams kyi zas kyi 'dod chags dan bral ba*

for a person born in the realm of form. A person born in the realm of the formless (*ārūpya*) knows with the mental organ of that realm undefiled things (*anāsravadharma*) and those of its own realm of the formless. With an undefiled (*anāsrava*) mental organ one can know pure things (*anāsravadharma*) and those of each of the three realms (*traidhātuka*).

Why are the aggregates arranged in that order? [Firstly] according to the seats of consciousness. There are four seats of consciousness and four forms of consciousness. [Secondly] according to the relationship that exists between them: in relation to matter, there is feeling, when one feels one perceives, when one perceives one thinks (constructs mentally), when one thinks (constructs mentally) consciousness is present in all those states. [Thirdly] according to defilement and purification (*saṃkleśavyavadāna*): wherever there is defilement there is purification. Consciousness becomes defiled or purified through feeling, through the grasping of an object, through mental construction. The order in which the aggregates are arranged is also explained in this way.

Why are the elements arranged in that order?

[They are so arranged] according to certain particular activities of the world.[40] In this world, one first sees; having seen, one speaks; after which one takes a bath, puts on perfumes and garlands, then one takes different kinds of delicious nutriment, then one makes use of various couches and seats, maid-servants and men-servants. On the other hand, in different situations, there is imaginative thought by the mental organ. In this way, the order of the external elements should be understood in relation to the order of the internal elements. In this way also the order of the element of consciousness should be understood.

Just as it is for the order of arrangement of the elements, so it is for the order of arrangement of the spheres (*āyatana*).

What is the meaning of aggregate (*skandha*)?

Whatever matter is, past, future or present, internal or external, coarse or subtle, inferior or superior, distant or close,

40 Tib. *'jig rten gyi tha sñad daṅ mthun pa'i phyir ro*

the understanding of all that is called the aggregate of form,[41] in the sense of mass, as a mass of richness (*vittarāśi*).[42] And so on up to the aggregate of consciousness. It is also called *skandha* "trunk" in consideration of the immensity of suffering (*duḥkha*), like, for example, a large tree trunk (*mahāvṛkṣaskandha*). It is said in a Sūtra: the appearance of the great mass of suffering.[43] It is also called *skandha* "shoulder" in consideration of the bearing of the burden (*bhāravahanatā*) of the defilements,[44] as one bears a burden on one's shoulder (*skandhena bhāram udvahati*).

What is the meaning of element (*dhātu*)?

It means the seed of everything (*sarvadharmabīja*), the possessor of its own nature,[45] possessor of the connection between cause and effect, and possessor of all the forms of things (*sarvaprakāra dharma*).

What is the meaning of sphere (*āyatana*)?

It signifies the door in which consciousness appears (*vijñānāyadvāra*). As the Buddha said: matter is like a mass of foam, feeling like a bubble, perception like a mirage, the formations like a banana tree, and consciousness like an illusion.[46]

What is the meaning of the words from "matter is like a mass of foam" up to "consciousness is like an illusion?" They mean the absence of a self, impurity, lack of satisfaction, absence of solidity and substantiality.

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41. Cf. Vbh., p. 1: *yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattikaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad-ekajjhaṃ abhisaṃyūhitvā abhisaṃkhipitvā: ayaṃ vuccati rūpakkhandho.*

42. Cf. *rāsaṭṭhena khandhaṭṭho,* Vism, p. 478. *Upādānakkhandha: upādānassa paccayabhūtā dhammapuñjā dhammarāsayoti attho,* MA I, p. 286.

43. Cf. *kevalassa dukkhakkhandhassa samudayo hoti* in the *Paṭiccasamuppāda,* e.g. S II, p. 74.

44. Cf. *bhārā have pañcakkhandhā,* S III, p. 25.

45. Cf. *attano sabhāvaṃ dhārentīti dhātuyo,* Vism, p. 485.

46. Cf. *pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbuḷūpamā,*
marīcikūpamā saññā, saṃkhārā kadalūpamā,
māyūpamā ca viññāṇam, dīpitādiccabandhunā, S III, p. 142.

Section Two: Division of Aspects (*Prakāraprabheda*)

Again, what are the divisions of the aspects (*prakāra-prabheda*)[47] of the aggregates, elements and spheres? Here is a table of contents (*uddāna*):

Substance (*dravya*), knowables (*jñeya*), matter (*rūpa*), outflow (impurity, *āsrava*), that which arises (*utpanna*), etc., that which is past (*atīta*), etc., conditions (*pratyaya*), what (how, *katham*), how many (*kati*) and with what aim (*kim artham*).[48]

Among the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*) which are those that exist as substance (*dravyasat*)? How many exist as substance? With what aim are those that exist as substance investigated?

That which exists as substance is a sense-object which exists without reference to expression and without reference to other things.

All [aggregates, elements, spheres] exist as substance.

[They are investigated] with the aim of abandoning attachment to a "self which would be substance" (*ātmadravya*).

Which [among the aggregates, elements and spheres] are those that exist as designation (*prajñaptisat*)?

How many [of them] exist as designation?

With what aim are those that exist as designation investigated?

That which exists as designation is a sense-object which exists in reference to expression and in reference to other things.

All [aggregates, elements, spheres] exist as designation.

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47. Pradhan reconstructs the word *vikalpa*. However, the original term seems to be *prakāraprabheda*. See Gokhale, p. 29, line 7, and Pradhan, p. 31, line 14.

48. This is a translation of an *uddāna*. An *uddāna* is a kind of verse indicating the table of contents of a chapter. *Uddānas* are often found at the end of chapters in the Pāli texts.

[They are investigated] with the aim of abandoning attachment to a self which is designation (*ātmaprajñapti*).[49]

Which [among the aggregates, elements and spheres] are those that exist as convention (*saṃvṛtisat*)?

How many [of them] exist as convention?

With what aim are those that exist as convention investigated?

The object of defilement is that which exists as convention.

All [aggregates, elements, spheres] exist as convention.

[They are investigated] with the aim of abandoning attachment to a self which is an object of defilement (*saṃkleśa-nimittātman*).

Which [among the aggregates, elements and spheres] are those that exist in the ultimate sense (*paramārthasat*)?

How many [of them] exist in the ultimate sense?

With what aim are those that exist in the ultimate sense investigated?

The object of purification is that which exists in the ultimate sense.

All [aggregates, elements, spheres] exist in the ultimate sense.

[They are investigated] with the aim of abandoning attachment to a self which is an object of purification (*vyavadāna-nimitta*).

Which [among the aggregates, etc.] are knowables (*jñeya*)?

How many [of them] are knowables?

With what aim are knowables investigated?

There are five knowables: (1) matter (*rūpa*), (2) the mind (*citta*), (3) mental activities (*caitasika*), (4) formations dissociated from the mind (*cittaviprayukta saṃskāra*), and (5) the unconditioned (*asaṃskṛta*). Wherever there is defilement or purification, what is defiled or purified, what defiles or purifies, or whatever the occasion for that, whatever the purification, in that connection everything is knowable.

Here, matter (*rūpa*) means the aggregate of matter (*rūpa-skandha*), the ten elements of matter (*daśarūpadhātu*), ten

49. Tib.: *bdag la btags pa.*

spheres of matter (*daśarūpāyatana*), and also matter comprised in the element and sphere of mental objects (*dharmadhātv-āyatana saṃgṛhīta rūpa*).

The mind (*citta*) means the aggregate of consciousness (*vijñānaskandha*), the seven elements of consciousness (*sapta-vijñānadhātu*) and the sphere of the mind (*mana āyatana*).

Mental activities (*caitasika*) means the aggregate of feeling (*vedanāskandha*), the aggregate of perception (*saṃjñā-skandha*), the aggregate of formations associated with the mind (*cittasaṃprayukta saṃskāraskandha*), and also part of the element and sphere of mental objects (*dharmadhātvāyatana*).

Formations not associated with the mind (*cittaviprayukta saṃskāra*) mean the aggregate of formations dissociated from the mind (*cittaviprayukta saṃskāraskandha*) and also part of the element and sphere of mental objects.

« The unconditioned (*asaṃskṛta*) means part of the element and sphere of mental objects (*dharmadhātvāyatanaika-deśa*).

« And again, knowable things (*jñeyadharma*) should be understood as:

« (1) the object of the knowledge of determination (*adhi-muktijñānagocara*),

« (2) the object of the knowledge of reasoning (*yukti-jñānagocara*),

« (3) the object of undispersed knowledge (*avisārajñāna-gocara*),

« (4) the object of knowledge pertaining to oneself (*praty-ātmajñānagocara*),

« (5) the object of knowledge pertaining to others (*parātmajñānagocara*),

« (6) the object of inferior knowledge (*avara-* or *adhara-jñānagocara*),

« (7) the object of superior knowledge (*ūrdhvajñāna-gocara*),

« (8) the object of the knowledge of repentance [for having done wrong] (*vidūṣaṇajñānagocara*),

« (9) the object of the knowledge of the absence of the appearance [of wrong] (*asamutthānajñānagocara*),

« (10) the object of the knowledge of the absence of the arising [of wrong] (*anutpādajñānagocara*),

« (11) the object of the knowledge of knowledge (*jñānajñānagocara*),

« (12) the object of ultimate knowledge (*niṣṭhājñānagocara*),

« (13) the object of the knowledge of the great meaning (*mahārthajñānagocara*).

« [They are investigated] with the aim of abandoning attachment to a self which knows and sees.

« Which are special knowables (*vijñeya*)?

« How many special knowables are there?

« With what aim are special knowables investigated?

« Special knowables should be understood as: [1] the absence of false discrimination (*avikalpana*), [2] false discrimination (*vikalpana*), [3] cause (*hetu*), [4] function (*pravṛtti*), [5] signs (*nimitta*), [6] things concerning signs (*naimittika*), [7] oppositions and counteractives (*vipakṣa-pratipakṣa*), [8] subtle divisions (*sūkṣmaprabheda*).

« All are special knowables.

« [They are investigated] with the aim of abandoning attachment to a self which sees, etc.

« Which [among the aggregates, etc.] are superior knowables (*abhijñeya*)?

« How many [of them] are superior knowables?

« With what aim are superior knowables investigated?

« Superior knowables should be understood as: [1] supernormal transformation (*saṃkrānti*), [2] the ability to hear sounds (near and distant) (*anuśrava*), [3] penetration of the character of others (*caritapraveśa*), [4] [the ability to see] the coming [here into the world through former births] (*āgati*), [5] [the ability to see] the going [from this world to a future birth] (*gati*), [6] release (*niḥsaraṇa*).[50]

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50. These six superior knowables clearly correspond to the six *abhiññās* well known to the Pāli texts:

saṃkrānti = *iddhividha* (*ṛddhividha*)

anuśrava = *dibbasota* (*divyaśrotra*)

« All are superior knowables.

« [They are investigated] with the aim of abandoning attachment to a majestic self (endowed with supernormal powers, *sānubhāvātman*).

« Which [among the aggregates, etc.] are material (*rūpin*)?[51]

« How many [of them] are material?

« With what aim are material things investigated?

« Material things should be understood as: [1] in their own nature (*tadātma*), [2] like the basis of the elements (*bhūtāśraya*), [3] the origin of desire (*nandīsamudaya*), [4] space (*pradeśa*), [5] expansion in space (*deśavyāpti*), [6] space and the divisions of space (*deśopadeśa*), [7] spatial range (*deśagocara*), [8] the range common to both [space and division of space] (*dvayasamagocara*), [9] connection (*sambandha*), [10] sequence (*anubandha*), [11] manifestation (*prarūpaṇa*), [12] disturbance (*vyābādhana*), [13] attainment or causing attainment (*samprāpaṇa*), [14] accumulative determination (*sañcayavyavasthāna*), [15] extroverted (*bahirmukha*), [16] introverted (*antarmukha*), [17] extensive (*āyata*), [18] limited (*paricchinna*), [19] temporary (*tatkāla*), [20] demonstration (*nidarśana*).

« All are material or in an appropriate order.

« [They are investigated] with the aim of abandoning attachment to a material self (*rūpyātman*).

« Which [among the aggregates, etc.] are immaterial (*arūpin*)?

« How many [of them] are immaterial?

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caritapraveśa = *paracittaññāṇa* (*paracittajñāna*)
āgati = *pubbenivāsānussati* (*purvenivāsānusmṛti*)
gati = *dibbacakkhu* (*divyacakṣus*)
niḥsaraṇa = *āsavakkhaya* (*āsravakṣaya*)

So here *saṃkrānti* does not mean "transmigration" as usual, but the various supernormal feats, such as passing through walls and mountains as if in the air, walking on water as if on the ground, plunging into and emerging from the ground as if in water, flying in the air, etc., described in the suttas, D, no. 34, M, nos. 3, 6, 77, etc.

51. Cf. *Katame dhammā rūpino? Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ. Ime dhammā rūpino,* Dhs, 1091, 1444 (sections).

« With what aim are the immaterial investigated?

« The immaterial [should be understood] as the opposite of material things.

« All are immaterial or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to an immaterial self (*arūpyātman*).

« Which [among the aggregates, etc.] are visible (*sanidarśana*)?

« How many [of them] are visible?

« With what aim are visibles investigated?

« The object of the eye is visible.[52] The classification is like that of material things.

« All are visible or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self endowed with vision (*cakṣuṣātman*).

« Which [among the aggregates, etc.] are invisible (*anidarśana*)?

« How many [of them] are invisible?

« With what aim are invisibles investigated?

« Invisibles [should be understood] as the opposite of visibles.

« All are invisible or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self devoid of vision (*acakṣuṣātman*).

« Which [among the aggregates, etc.] are those that are resistant (*sapratigha*)?

« How many [of them] are resistant?

« With what aim are those that are resistant investigated?

« Everything that is visible is also resistant.[53]

« And again, those that are resistant should be understood for three reasons: [1] type (*jāti*), [2] accumulation (*upacaya*), and [3] unprepared (*aparikarmakṛta*).

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52. Cf. *Katame dhammā sanidassanā? Rūpāyatanaṃ*, Dhs, p. 193, section 1087. Also Kośakārikā I, 29, *sanidarśanam eko'tra rūpam.*

53. Cf. *Katame dhammā sappaṭighā? Cakkhāyatanaṃ -pe- phoṭṭhabbāyatanaṃ*, Dhs, p. 193 (section 1089).

« Here, by type [is meant] those that impede one another and that are impeded by one another. By accumulation [is meant] those that are larger than atoms (lit. above the atom *paramāṇorūrdhvam*). By unprepared [is meant] that which by nature is not under the control of concentration (*na samādhi-vaśavartirūpam*). And again, [it is called] "subject to resistance" because it is an immediate cause of anger (*prakopapada-sthāna*).

« All are resistant or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self which is not present in everything (*asarva-gatātman*).

« Which [among the aggregates, etc.] are those that are not resistant (*apratigha*)?

« How many are not resistant?

« With what aim are those that are not resistant investigated?

« That which is not resistant should be understood as the opposite of that which is resistant.

« All are not resistant or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self present in everything (*sarvagatātman*).

« Which [among the aggregates, etc.] are those associated with outflow (impurity, *sāsrava*)?[54]

« How many are associated with outflow?

« With what aim are those that are associated with outflow investigated?

« Those associated with outflow should be understood [1] in their own nature (*tadātma*), [2] in their connection (*sam-bandha*), [3] in their bond (*bandha*), [4] in their consequences

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54. *Āsrava* "outflow" is a figurative synonym of *kleśa* "defilement." There are three *āsravas*: 1. *kāmāsrava*, 2. *bhavāsrava*, 3. *avidyāsrava*. See p. 106; M I, p. 55; *Sammādiṭṭhi-sutta* (no. 9); D III, no. 33, *Saṃgīti-sutta*.

However, sometimes *dṛṣṭi* is also added, bringing their number to four. See Vism, p. 683.

Sāsrava is also a synonym of *laukika*, and *anāsrava* of *lokottara*. Cf. Vism, p. 438: *āsavānam ārammaṇabhūtā sāsavā, tesam anārammaṇā anāsavā. Atthato pan'esā lokiyalokuttarā'va hoti[paññā].*

(*anubandha*), [5] in their conformity (*ānukūlya*), [6] in their succession (*anvaya*).

« Five aggregates of attachment (*upādānaskandha*) associated with outflow, fifteen elements and ten spheres.*

« [They are investigated] with the aim of abandoning attachment to a self endowed with outflow (*āsravayuktātman*).

« Which [among the aggregates, etc.] are those dissociated from outflow (*anāsrava*)?

« How many [of them] are dissociated from outflow?

« With what aim are those dissociated from outflow investigated?

« Those that are dissociated from outflow [should be understood] in the opposite sense to those associated with outflow.

« Five aggregates without attachment (*anupādānaskandha*), part of three elements and of two spheres.

« [They are investigated] with the aim of abandoning attachment to a self devoid of outflow (*āsravaviyuktātman*).

« Which [among the aggregates, etc.] are those that are contentious (*saraṇa*)?

« How many [of them] are contentious?

« With what aim are those that are contentious investigated?

« If, because of craving, hatred or delusion, there occur wars with weapons and sticks, quarrels, fights, disputes and confrontation,[55] everything that is contentious should be understood in its nature (*tadātma*), in its connection (*tatsambandha*), in its bond (*tadbandha*), in its consequences (*tadanubandha*), in its conformity (*tadānukūlya*), and in its succession (*tadanvaya*).

« Those that are contentious (*saraṇa*) are as numerous as those that are associated with outflow (*sāsrava*).

« [They are investigated] with the aim of abandoning attachment to a self endowed with [the spirit of] contention (*raṇayuktātman*).

« Which are those that are non-contentious (*araṇa*)?

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* Note: Add omitted phrase: "and part of three elements and of two spheres" (*trayāṇāṃ dhātūnāṃ dvayoś cāyatanayoḥ pradeśaḥ*).

55. Cf. *daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantuvapesuñña-musāvāda*, M I, pp. 110, 113, 410.

« How many [of them] are non-contentious?

« With what aim are those that are non-contentious investigated?

« Those that are non-contentious should be understood in the opposite sense to those that are contentious.

« Those that are non-contentious (*araṇa*) are as numerous as those that are dissociated from outflow (*anāsrava*).

« [They are investigated] with the aim of abandoning attachment to a self devoid of [the spirit of] contention (*raṇaviprayuktātman*).

« Which [among the aggregates, etc] are those that are sensual (*sāmiṣa*)?

« How many [of them] are sensual?

« With what aim are those that are sensual investigated?

« If, because of craving, hatred or delusion, one is attached to a personality in another existence (*paunarbhavikam ātmabhāvam adhyavasyati*)—everything that is sensual should be understood in its nature, in its connection, in its bond, in its consequences, in its conformity and in its successsion.

« Those that are sensual (*sāmiṣa*) are as numerous as those that are contentious (*saraṇa*).

« [They are investigated] with the aim of abandoning attachment to a self endowed with sensual [desire] (*āmiṣayuktātman*).

« Which [among the aggregates, etc.] are those that are not sensual (*nirāmiṣa*)?

« How many [of them] are not sensual?

« With what aim are those that are not sensual investigated?

« Those that are not sensual should be understood in the opposite sense to those that are sensual.

« Those that are not sensual (*nirāmiṣa*) are as numerous as those that are non-contentious (*araṇa*).

« [They are investigated] with the aim of abandoning attachment to a self devoid of sensual [desire] (*āmiṣaviyuktātman*).

« Which [among the aggregates, etc.] are those associated with greed (*gredhāśrita*)?

« How many [of them] are associated with greed?

« With what aim are those associated with greed investigated?

« If, because of craving, hatred or delusion, one is attached to the five sense pleasures (*pañcakāmaguṇān adhyavasyati*)—everything that is associated with greed should be understood in its nature, in its connection, in its bond, in its consequences, in its conformity and in its succession.

« Those that are associated with greed (*gredhāśrita*) are as numerous as those that are sensual (*sāmiṣa*).

« [They are investigated] with the aim of abandoning attachment to a self endowed with greed (*gredhayuktātman*).

« Which [among the aggregates, etc.] are those associated with renunciation (*naiṣkramyāśrita*)?

« How many [of them] are associated with renunciation?

« With what aim are those associated with renunciation investigated?

« Those that are associated with renunciation (*naiṣkramyāśrita*) should be understood in the opposite sense to those that are associated with greed (*gredhāśrita*).

« Those that are associated with renunciation are as numerous as those that are not sensual.

« [They are investigated] with the aim of abandoning attachment to a self devoid of greed (*gredhaviprayuktātman*).

« Which [among the aggregates, etc.] is that which is conditioned (*saṃskṛta*)?

« How many [of them] are conditioned?

« With what aim is that which is conditioned investigated?

« Everything that is subject to appearance (arising, *utpāda*), to disappearance (*vyaya*) and also to change in its duration (*sthityanyathātva*)—all that is understood as conditioned.[56]

« All are conditioned, with the exception of part of the element and the sphere of mental objects (*dharmadhātvāyatanaikadeśa*).[57]

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56. Cf. *Tīṇi'māni bhikkhave saṃkhatassa saṃkhatalakkhaṇāni. Katamāni tīṇi? Uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati*, A I, p. 152.

57. Cf. *Katame dhammā saṃkhatā? Catusu bhummīsu kusalaṃ akusalaṃ, catusu bhummīsu vipāko, tīsu bhummīsu kiriyāvyākataṃ, sabban ca rūpaṃ, ime dhammā saṃkhatā*, Dhs, p. 244, sec. 1438. — *Katame dhammā*

« [They are investigated] with the aim of abandoning attachment to an impermanent self (*anityātman*).

« Which [among the aggregates, etc.] is unconditioned (*asaṃskṛta*)?

« How many [of them] are unconditioned?

« With what aim is that which is unconditioned investigated?

« That which is unconditioned should be understood in the opposite sense to the conditioned.

« [The unconditioned is] part of the element and the sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

« [They are investigated] with the aim of abandoning attachment to a permanent self (*nityātman*).

« Should the aggregates without attachment (*anupādāna-skandha*) be called conditioned or unconditioned? They should not be called conditioned or unconditioned. Why? They are not conditioned because they are not constructed by actions and defilements (*karmakleśānabhisaṃskṛta*). They are not unconditioned because they are and they are not face to face with will (*kāmakārasaṃmukhīvimukhībhāva*). Thus the Blessed One said: There are two kinds of things: conditioned and unconditioned. Why is that? If they are conditioned in a certain sense, in that sense they are not unconditioned. If they are unconditioned in a certain sense, in that sense they are not conditioned. So in this case the method should be understood.

« Which [among the aggregates, etc.] is worldly (*laukika*)?

« How many [of them] are worldly?

« With what aim is that which is worldly investigated?

« Everything that pertains to the three realms of existence (*traidhātukaparyāpanna*), and also that which, resembling it, remains subsequent to transcendental wisdom (*lokottarapṛṣṭha-labdhaṃ ca tatpratibhāsam*) is worldly.

« Part of the aggregates, fifteen elements, ten spheres, and also part of three elements and of two spheres.

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saṃkhatā? Ye'va te dhammā sappaccayā, te'va te dhammā saṃkhatā, ibid., p. 193, sec 1085

« [They are investigated] with the aim of abandoning attachment to the world in the self (*ātmani lokābhiniveśa*).

« Which [among the aggregates, etc.] is transcendental (*lokottara*)?

« How many [of them] are transcendental?

« With what aim is that which is transcendental investigated?

« That which is the opposite of the three realms of existence is transcendental, and also the state of non-discrimination (*nirvikalpa*) is transcendental, because it is free from perversion (*aviparyāsa*),[58] free from obsession (*niṣprapañca*) and free from discrimination (*nirvikalpa*). Furthermore, what remains subsequent to transcendental wisdom (*lokottarapṛṣṭhalabdha*) is also transcendental in a sense (*paryāyeṇa*), by reason of its association with the non-worldly state (beyond the world).[59]

« Part of the aggregates, of three elements and of two spheres.

« [It is investigated] with the aim of abandoning attachment to an absolute self (*kevalātman*).

« Which [among the aggregates, etc.] arises (*utpanna*)?

« How many [of them] arise?

« With what aim is that which arises investigated?

« The past (*atīta*) and present (*pratyutpanna*) arise.

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self which is not eternal (*aśāśvatātman*).

« Furthermore, there are twenty-four kinds of arising: [1] original arising (*ādyutpanna*), [2] arising in series (*prabandhotpanna*), [3] arising through accumulation (*upacayotpanna*), [4] arising through association (*āśrayotpanna*), [5] arising

58. Both editions (Gokhale and Pradhan) read *viparyāsa*. However, the Chinese version indicates *aviparyāsa*, which is appropriate here. [Note: Pradhan adds the negative *avagraha* between parentheses, and references it.]

59. The text is doubtful here. Gokhale reads *laukikāśritatām upādāya*. Pradhan adds the negative *a* between parentheses to the word *laukika*. However, according to the Chinese and Tibetan versions, it is undoubtedly *alaukikāśritatām upādāya*, which is the appropriate meaning here.

through modification (*vikārotpanna*), [6] arising through maturation (*paripākotpanna*), [7] arising from decrease (*hānyutpanna*), [8] arising in special conditions (*viśeṣotpanna*), [9] arising in the radiant sphere (*prabhāsvarotpanna*), [10] arising in the non-radiant sphere (*aprabhāsvarotpanna*), [11] arising through supernormal transformation (*saṃkrāntyutpanna*),[60] [12] arising with seeds (*sabījotpanna*), [13] arising without seeds (*abījotpanna*), [14] arising from manifestations of a reflection (as in a mirror) and supernormal powers (*pratibimbavibhutvanidarśanotpanna*), [15] arising in succession (*paramparotpanna*), [16] arising from instant change (*kṣaṇabhaṅgotpanna*), [17] arising from union and separation (*saṃyogaviyogotpanna*), [18] arising in different stages (*avasthāntarotpanna*), [19] arising through birth after death (*cyutopapādotpanna*), [20] arising from dissolution and evolution (*saṃvartavivartotpanna*), [21] arising in an earlier period (*pūrvakālotpanna*), [22] arising at the moment of death (*maraṇakālotpanna*), [23] arising in an intermediate period (*antarotpanna*), and [24] arising at the moment of conception (*pratisaṃdhikālotpanna*).

« Which [among the aggregates, etc.] is non-arisen (*anutpanna*)?

« How many [of them] are non-arisen?

« With what aim is that which is non-arisen investigated?

« The future (*anāgata*) and the unconditioned (*asaṃskṛta*) are non-arisen.

« Part of them all [is non-arisen].

« [They are investigated] with the aim of abandoning attachment to an eternal self (*śāśvatātman*).

« Futhermore, the non-arisen should be understood in the opposite sense to the arising.

« Which [among the aggregates, etc.] is grasping (*grāhaka*)?

« How many [of them] are grasping?

« With what aim is grasping investigated?

« The material faculty (*rūpīndriya*), the mind (*citta*) and mental activities (*caitasika*) should be understood as grasping.

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60 See p 32, n 50

« Three aggregates, part of the aggregates of matter and formations, twelve elements, six spheres, and part of the element and the sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

« [They are investigated] with the aim of abandoning attachment to a self which experiences (*bhoktātman*).

« Furthermore, unacquired grasping (*aprāptagrāhaka*), acquired grasping (*prāptagrāhaka*), grasping apart from its own present characteristics (*svalakṣaṇavartamānapratyekagrāhaka*) and grasping endowed with its own characteristics and general characteristics at all times and in all places (*svasāmānyalakṣaṇasarvakālasarvaviṣayagrāhaka*) should be understood as grasping, because of the appearance of consciousness in the union (*sāmagrīvijñānasamutpatti*); designation (*prajñaptika*) should also be understood as the theory of grasping (*grāhakavāda*).

« Which [among the aggregates, etc.] is graspable (*grāhya*)?

« How many [of them] are graspable?

« With what aim are graspables investigated?

« All that is grasping is graspable. But there may exist graspables that are not graspings. The meaning is merely: the field of grasping (*grāhakagocara*).

« All are graspable.

« [They are investigated] with the aim of abandoning attachment to a self of domains (*viṣayātman*).

« Which [among the aggregates, etc.] is extroverted (*bahirmukha*)?

« How many [of the aggregates, etc.] are extroverted?

« With what aim is the extroverted investigated?

« Everything that is associated with the world of sense-pleasures (*kāmapratisaṃyukta*) is extroverted, with the exception of the mind (*citta*) and mental activities (*caitasika*) associated with listening (*śrutamaya*) and reflection (*cintāmaya*) and such activities (*tadanudharma*) in the teaching of the Buddha (*buddhaśāsane*).

« Four elements, two spheres, and part of the rest.

« [They are investigated] with the aim of abandoning attachment to a self which is not free from craving (*avītarāgātman*).

« Which [among the aggregates, etc.] is introverted (*antarmukha*)?

« How many [of the aggregates, etc.] are introverted?

« With what aim is the introverted investigated?

« The introverted should be understood in the opposite sense to the extroverted.

« With the exception of four elements and two spheres, part of the rest.

« [They are investigated] with the aim of abandoning attachment to a self free from craving (*vītarāgātman*).

« Which [among the aggregates, etc.] are defiled (*kliṣṭa*)?

« How many [of the aggregates, etc.] are defiled?

« With what aim are the defiled investigated?

« The unfavorable (*akuśala*) and the hindered indeterminate (*nivṛtāvyākṛta*) are defiled. And again, the hindered indeterminate [is divided into] the omnipresent mental organ (*sarvatragamanas*), the associates [of passions] (*samprayukta*) and defilements associated with the states of form and the formless (*rūpārūpya*).

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self endowed with defilements (*kleśayuktātman*).

« Which [among the aggregates, etc.] are undefiled (*akliṣṭa*)?

« How many [of the aggregates, etc.] are undefiled?

« With what aim are the undefiled investigated?

« The favorable (*kuśala*) and unhindered indeterminate (*anivṛtāvyākṛta*) are undefiled.

« Eight elements, eight spheres, part of the aggregates and part of the elements and spheres which remain.

« [They are investigated] with the aim of abandoning attachment to a self devoid of defilements (*kleśaviyuktātman*).

« What is the past (*atīta*)?

« How many [aggregates, etc.] are past?

« With what aim is the past investigated?

« The past should be understood [1] as having the characteristic of that which has appeared and disappeared (*utpannaniruddhalakṣaṇa*), [2] as a connection between cause and effect (*hetuphalopayoga*), [3] as the transcending of the action of

defilement or purification (*saṃkleśavyavadānakāritrasamatikrānti*), [4] as the destruction of the grip of cause (*hetuparigrahavināśa*), [5] as the existence and non-existence of the own-characteristic of effect (*phalasvalakṣaṇabhāvābhāva*), [6] as an object of thought in connection with memory (*smarasaṃkalpanimitta*), [7] as an object of defilement by reason of regard (*apekṣāsaṃkleśanimitta*), and [8] as an object of purification by reason of equanimity (*upekṣāvyavadānanimitta*).

« Part of all [the aggregates, elements and spheres].

« [They are investigated] with the aim of abandoning attachment to a self which continues (*pravartakātman*).

« What is the future (*anāgata*)?

« How many [of the aggregates, etc.] are future?

« With what aim is the future investigated?

« The future should be understood [1] as unarisen when the cause is present (*hetau satyanutpanna*), [2] as not having as yet acquired own-characteristic (*alabdhasvalakṣaṇa*), [3] as not as yet containing a connection between cause and effect (*hetuphalānupayoga*), [4] as the fact that the state of defilement or purification is not as yet present (*saṃkleśavyavadānabhāvāpratyupasthāna*), [5] as the existence and non-existence of the own-characteristic of cause (*hetusvalakṣaṇabhāvābhāva*), [6] as an object of defilement by reason of a pleasant hope (*abhinandanāsaṃkleśanimitta*), and [7] as an object of purification by reason of a pleasant hope (*abhinandanāvyavadānanimitta*).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self which continues.

« What is the present (*pratyutpanna*)?

« How many [of the aggregates, etc.] are present?

« With what aim is the present investigated?

« The present should be understood [1] as having the characteristic of what has appeared but not yet disappeared (*utpannāniruddhalakṣaṇa*), [2] as [both] having and not having the connection between cause and effect (*hetuphalopayogānupayoga*), [3] as the presence of defilement or purification (*saṃkleśavyavadānapratyupasthāna*), [4] as the sign of the

past and the future (*atītānāgatabhāvanimitta*),* and [5] as the presence of action (*kāritrapratyupasthāna*).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self which continues.

« And again, the past, future and present are the basis of speech. It is not Nirvāṇa, because it has to be experienced in oneself (*pratyātmavedanīya*) and is inexpressible (*nirabhilāpya*), and also because the past, future and present are the basis of usage.

« What is favorable (*kuśala*)?

« How many [aggregates, etc.] are favorable?

« With what aim is the favorable investigated?

« The favorable should be understood [1] by its nature (*svabhāva*), [2] through its connections (*sambandha*), [3] through its consequences (*anubandha*), [4] as emerging (*utthāna*), [5] as ultimate reality (*paramārtha*), [6] through the attaining of birth (*upapattilābha*), [7] through application (*prayoga*), [8] through veneration (*puraskāra*), [9] through granting a favor (*anugraha*), [10] through receiving (*parigraha*), [11] through counteracting (*pratipakṣa*), [12] as tranquillity (*upaśama*), and [13] as a natural result (*niṣyanda*).

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self with qualities (*dharmayuktātman*).

« [1] What is favorable by nature? The eleven mental qualities beginning with trust (*śraddhā*).[61]

« [2] What is favorable through its connections? The [mental] qualities associated with them.

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* J. W. de Jong notes in his review that "the sign of the past and the future" is a mistaken translation, and that "*bhāva*" in *atītānāgatabhāvanimitta* should be corrected to *prabhāvanā*. See appendix, p. 298. This could be translated, "the cause (*nimitta*, Tib. *rgyu* here rather than *mtshan*) of the disclosing (*prabhāvanā*) of the past and the future."

61. See p. 8, nos. 8 to 18 in the list of formations (*saṃskāra*): (1) *śraddhā*, (2) *hrī*, (3) *apatrāpya*, (4) *alobha*, (5) *adveṣa*, (6) *amoha*, (7) *vīrya*, (8) *praśrabdhi*, (9) *apramāda*, (10) *upekṣā*, (11) *avihiṃsā*.

« [3] What is favorable through its consequences? Its own residues (*vāsanā*).

« [4] What is favorable as emerging? Physical and vocal actions produced by the former [eleven qualities].

« [5] What is favorable as ultimate reality? It is suchness (*tathatā*).

« [6] What is favorable through the attaining of birth? It is the production of results (*vipākābhinirvṛtti*) which are appropriate to them (*tadrūpa*) consequent to former habitual practice (*pūrvābhyāsam āgamya*) of those same favorable qualities, in such a way that the tendency (*ruci*) towards them remains naturally (*prakṛtyā*) and unconsciously (*apratisaṃkhyāya*).

« [7] What is favorable through application? It is cultivation of the favorable (*kuśalasya bhāvanā*) due to association with good people (*satpuruṣasaṃsevā*), to hearing the Good Dharma (*saddharmaśravaṇa*), to wise attention (*yoniśo manaskāra*) and the practice of major and minor laws (*dharmānudharmapratipatti*).[62]

« [8] What is favorable through veneration? It is an act of veneration (*pūjākarma*) in respect of a monument (*caitya*), statue (*pustagata*) or a painting (*citragata*), bearing in mind the Tathāgata as object, or of a book (*pustaka*) which is a repository of the Dharma (*dharmādhiṣṭhāna*), bearing in mind the Teaching (*dharma*) as object.

« [9] What is favorable by granting a favor? It is help brought to beings by means of the four kinds of aid (*caturbhiḥ saṃgrahavastubhiḥ*).[63]

« [10] What is favorable through receiving? It is the obtaining of a birth in the heavens (*svargopapattiparigraha*) or in a prosperous and high caste family (*āḍhyoccakulopapattiparigraha*), or the obtaining of a state favorable to purification (*vyavadānānukūlyaparigraha*), through good acts of giving and morality (*dānamayena puṇyakriyāvastunā vā śīlamayena vā*).

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62. Cf. A (Colombo, 1929), p. 344: *sappurisasaṃsevo, saddhammasavanaṃ, yoniso manasikāro, dhammānudhammapaṭipatti*, as the four things favorable to the development of wisdom.

63. The four kinds of aid: *dāna* (giving), *peyyavajja* (agreeable speech), *atthacariyā* (altruistic service), *samānattatā* (sameness), *ibid.*, p. 345.

« [11] What is favorable through counteracting? It is counteraction (*pratipakṣa*) consisting of repenting (*vidūṣaṇā*), abandonment (*prahāṇa*), aiding (*ādhāra*), distancing (*dūrībhāva*), suppression (*viṣkambhaṇā*), dissociation (*visaṃyoga*), impediment opposed to the defilements (*kleśāvaraṇa*) and impediment opposed to knowables (*jñeyāvaraṇa*).

« [12] What is favorable as tranquillity? It is the complete abandonment (*paryādāya prahāṇa*) of craving (*rāga*), hatred (*dveṣa*), delusion (*moha*) and all the defilements (*sarvakleśa*), the cessation of perception and feeling (*saṃjñāvedayitanirodha*), the element of Nirvāṇa (*nirvāṇadhātu*) with remainder (*sopadhiśeṣa*) and without remainder (*nirupadhiśeṣa*) and unestablished Nirvāṇa (*apratiṣṭhitanirvāṇa*).

« [13] What is favorable as a natural result? It is special qualities (*vaiśeṣika guṇa*) such as superknowledge (*abhijñā*), worldly and transcendental (*laukikalokottara*), common and exceptional (*sādhāraṇāsādhāraṇa*), in a person who has attained tranquillity (*upaśamaprāpta*) by means of that supremacy (*tadādhipatya*).

« What is unfavorable (*akuśala*)?

« How many [of the aggregates, etc.] are unfavorable?

« With what aim is the unfavorable investigated?

« The unfavorable should be understood [1] by its nature (*svabhāva*), [2] through its connections (*sambandha*), through its consequences (*anubandha*), [4] as emerging (*utthāna*), [5] as ultimate reality (*paramārtha*), [6] through the attaining of birth (*upapattilābha*), [7] through application (*prayoga*), [8] through veneration (*puraskāra*), [9] as offending (*upaghāta*), [10] through receiving (*parigraha*), [11] by opposing (*vipakṣa*), and [12] as an obstruction (*paripantha*).

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self endowed with bad qualities (*adharmayuktātman*).

« [1] What is unfavorable by nature? Putting aside defilements associated with the mental organ (*manaḥsamprayukta*) in the realms of form and the formless (*rūpārūpyāvacara*),

other major and minor defilements (*kleśopakleśa*) which cause misconduct (*duścaritasamutthāpaka*).

« [2] What is unfavorable through its connections? It is qualities (*dharma*) associated with the same major and minor defilements.

« [3] What is unfavorable through its consequences? Its own residues (*vāsanā*).

« [4] What is unfavorable as emerging? It is physical and vocal action which produces [correction: *produced by*] the former [defilements].

« [5] What is unfavorable as ultimate reality? The whole continuity of existence (*saṃsāra*).

« [6] What is unfavorable through the attaining of birth? It is the habit of the unfavorable (*akuśalābhyāsa*) and the corresponding result (*tadrūpo vipākaḥ*) which arises and consequent to which there remains a tendency only towards the unfavorable.

« [7] What is unfavorable through application (*prayoga*)? It is misconduct (*duścarita*) that one pursues in one's body, speech and mind, consequent to association with bad people (*asatpuruṣasaṃsevā*), by listening to wrong teachings (*asaddharmaśravaṇa*) and by superficial attention (*ayoniśo manaskāra*).

« [8] What is unfavorable through veneration? It is the fact of erecting a monument (*caitya*) while seeking the support of certain deities (*anyatamānyatamaṃ devanikāyasaṃniśrayam*), with the idea of causing harm [to living beings] (*hiṃsāpūrvaka*) or with perverse ideas (*kudṛṣṭipūrvaka*), by performing acts of veneration [offerings] (*pūjākarma*) while crowds are devoted to demeritorious (*apuṇya*) practices.

« [9] What is unfavorable as offending? It is the fact of misbehaving (*mithyā pratipadyate*) towards beings with one's body, speech or mind.

« [10] What is unfavorable through receiving? It is the fact that a person, having had misconduct in his body, speech or mind, experiences unpleasant results, projecting (*ākṣepaka*) or completing (*paripūraka*), in a good or bad destiny (*durgatau vā sugatau vā*).

« [11] What is unfavorable through opposing? Things that are opposed to counteractives (*pratipakṣavipakṣa*).

« [12] What is unfavorable as obstacle? Things that harm the favorable (*kuśalāntarāyika*).

« What is neutral (*avyākṛta*)?

« How many [of the aggregates, etc.] are neutral?

« With what aim are neutral things investigated?

« The neutral should be understood [1] by its nature (*svabhāva*), [2] through its connections (*sambandha*), [3] through its consequences (*anubandha*), [4] as emerging (*utthāna*), [5] as ultimate reality (*paramārtha*), [6] through the attaining of birth (*upapattilābha*), [7] through application (*prayoga*), [8] through veneration (*puraskāra*), [9] through granting a favor (*anugraha*), [10] through delight (*upabhoga*), [11] through receiving (*parigraha*), [12] through counteracting (*pratipakṣa*), [13] as tranquillity (*upaśama*), and [14] as a natural result (*niṣyanda*).

« Eight elements, eight spheres and part of the aggregates, elements and spheres which remain.

« [They are investigated] with the aim of abandoning attachment to a self free from good and bad (*dharmādharmaviyuktātman*).

« [1] What is neutral by nature? Eight elements and eight material spheres (*aṣṭau rūpīṇi dhātvāyatanāni*), the mental and life faculties (*manojīvitendriya*) with what is associated with them (*sasamprayoga*), the similarity of types (*nikāyasabhāga*), groups of names (*nāmakāya*), groups of words (*padakāya*) and groups of consonants (*vyañjanakāya*).

« [2] What is neutral through its connections? It is the mind and mental activities (*cittacaitasika dharma*) associated with the same groups of names, words and consonants in a person whose mind is neither bad nor pure (*aduṣṭāprasannacittasya*).

« [3] What is neutral through its consequences? It is the residues of the expression of those [groups of names, words and consonants] (*teṣām evābhilāpavāsanā*).

« [4] What is neutral as emerging? It is physical and vocal actions produced by the mind and mental activities associated with them.

« [5] What is neutral as ultimate reality? Space (*ākāśa*) and cessation without acquired knowledge (*apratisaṃkhyānirodha*).

« [6] What is neutral through the attaining of birth? It is the result of unfavorable things (*akuśala*) and of favorable things associated with the impurities (*kuśalasāsrava*).

« [7] What is neutral through application? They are the professional postures and activities of him whose mind is neither defiled nor favorable (*akliṣṭākuśalacetas*).

« [8] What is neutral through veneration? It is the fact of erecting a monument (*caitya*) while seeking the support of certain deities without perverse ideas (*kudṛṣṭi*) without causing harm to living beings, by presenting offerings (*pūjākarma*) and without great crowds acquiring either merit or demerit (*puṇya apuṇya*).

« [9] What is neutral through granting a favor? It is the fact of granting gifts to one's servants, employees, workers or one's children and wife while having a neither bad nor pure mind (*aduṣṭāprasannacitta*).

« [10] What is neutral in delight? It is the fact of delighting in one's fortune without reflecting and without having an impure mind (*apratisaṃkhyākliṣṭacitta*).

« [11] What is neutral through receiving? It is the fact that a person, through the constant practice of a profession [or an art] will in future obtain a life (*ātmabhāva*) appropriate to that practice and will thus easily and rapidly acquire perfection in that profession.

« [12] What is neutral through counteracting? It is the fact of taking medicaments without reflecting.

« [13] What is neutral as tranquillity? It is the defilements of the realms of form and the formless (*rūpārūpyāvacaraḥ kleśaḥ*), because they are hidden in tranquillity (*śamathopagūḍha*).

« [14] What is neutral as a natural result? What arises with the mind which is created through transformation (*nirmāṇacittasahajam*).

« Furthermore, the favorable, the unfavorable and the neutral should be understood as [supernormal] manifestations (*nidarśana*). And what is that? It is what the Buddhas and the bodhisattvas, having attained supreme perfection (*paramapārami*), manifest for the benefit of beings, even if there is no reality in it for them.

« What is associated with desire (*kāmapratisaṃyukta*)?

« How many [of the aggregates, etc.] are associated with desire?

« With what aim are those associated with desire investigated?

« What should be understood as associated with desire are the favorable, the unfavorable and the neutral endowed with impurities (*sāsravakuśalākuśalāvyākṛta*) in a person who is not free from craving (*avītarāga*).

« Four elements, two spheres and part of the aggregates, part of the other elements and spheres.

« [They are investigated] with the aim of abandoning attachment to a self which is not free from [*the craving of the realm of*] desire (*kāmāvītarāgātman*).

« What is associated with form (*rūpapratisaṃyukta*)?

« How many [of the aggregates, etc.] are associated with form?

« With what aim is that which is associated with form investigated?

« What should be understood as associated with form are the favorable and the neutral in a person free from the craving of the realm of desire (*kāmavītarāga*), but not as yet free from the craving of the realm of form (*rūpāvītarāga*).

« Except for four elements, two spheres, part of the other aggregates, elements and spheres.

« [They are investigated] with the aim of abandoning attachment to a self free from the craving of the realm of desire (*kāmavītarāgātman*).

« What is associated with the formless (*ārūpyapratisaṃyukta*)?

« How many [of the aggregates, etc.] are associated with the formless?

« With what aim is that which is associated with the formless investigated?

« What should be understood as associated with the formless are the favorable and the neutral in a person free from the craving of the realm of form, but not as yet free from the craving of the formless realm.

« Part of four aggregates, three elements and two spheres.

« [They are investigated] with the aim of abandoning attachment to a self which is free from the craving of [*the realm of*] form (*rūpavītarāgātman*).

« Furthermore, detachment (*vairāgya*) should be understood as [1] partial detachment (*ekadeśavairāgya*), [2] complete detachment (*sakalavairāgya*), [3] detachment through penetration (*prativedhavairāgya*), [4] detachment through exhaustion (*upaghātavairāgya*), and [5] detachment through complete destruction (*samudghātavairāgya*).

« Furthermore, there are ten kinds of detachment: [1] natural detachment (*prakṛtivairāgya*), [2] detachment through exhaustion (*upaghātavairāgya*), [3] detachment through satiety (*upastambhavairāgya*), [4] detachment through superiority (*samutkarṣavairāgya*), [5] detachment through complete ignorance (*saṃmohavairāgya*), [6] detachment through [the effects of] counteracting (*pratipakṣavairāgya*), [7] detachment through complete knowledge (*parijñāvairāgya*), [8] detachment through abandonment (*prahāṇavairāgya*), [9] inferior detachment (*sottaravairāgya*), and [10] superior detachment (*niruttaravairāgya*).

« [1] What is natural detachment? It is aversion (*pratikūlatā*) for a painful feeling or for conditions that cause suffering.

« [2] What is detachment through exhaustion? It is aversion which is felt, when the exhaustion of [sexual] ardor occurs, by a person who is engaged in sexual relations.

« [3] What is detachment through satiety? It is aversion for delicious nutriment in a person who has eaten enough.

« [4] What is detachment through superiority? It is aversion for an inferior situation in a person who has attained a superior situation.

« [5] What is detachment through complete ignorance? It is the aversion of the ignorant for Nirvāṇa.

« [6] What is detachment through [the effect of] counteracting? It is the abandonment of the defilements (*kleśaprahāṇa*) by the worldly or transcendental path (*laukikena vā lokottareṇa vā mārgeṇa*).

« [7] What is detachment through complete knowledge? It is aversion for the three realms of existence (*traidhātuka*) in a

person who has attained the path of inner vision (*pratilabdha-darśanamārgasya*).

« [8] What is detachment through abandonment? It is aversion felt by a person who has abandoned the defilements at every stage (*bhūmau bhūmau*).

« [9] What is inferior detachment? It is the detachment of the worldly (*laukikānām*), the disciples and the individual Buddhas (*śrāvaka-pratyekabuddhānām*).

« [10] What is superior detachment? It is the detachment of the Buddhas and bodhisattvas, consequent to their aspiration for the welfare and happiness of all beings.

« What is study (training, *śaikṣa*)?

« How many [of the aggregates, etc.] are study?

« With what aim is study investigated?

« Study should be understood as that which is favorable (*kuśala*) in a person who is engaged in [the search for] liberation (*mokṣa*)

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self engaged in [the search for] liberation (*mokṣa-prayuktātman*).

« What is "beyond study" (*aśaikṣa*)?

« How many [of the aggregates, etc.] are "beyond study?"

« With what aim is that which is beyond study investigated?

« "Beyond study" should be understood as that which is favorable in a person who has reached the end of studying.

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a liberated self (*muktātman*).

« What is neither study nor "beyond study" (*naivaśaikṣa-nāśaikṣa*)?

« How many [of the aggregates, etc.] are neither study nor "beyond study?"

« With what aim is that which is neither study nor "beyond study" investigated?

« That which is neither study nor "beyond study" should be understood as that which is favorable (*kuśala*), that which is unfavorable (*akuśala*) and that which is neutral (*avyākṛta*) in an ordinary man (*pṛthagjana*), that which is defiled neutral (*kliṣṭāvyākṛta*) in a person engaged in study and that which is neutral in a person who has gone beyond study (training), and also the unconditioned (*asaṃskṛta*).

« Eight elements, eight spheres and part of the aggregates, elements and spheres which remain.

« With the aim of abandoning attachment to an unliberated self (*amuktāman*).

« What should be abandoned by means of vision (*darśana*)?

« How many [of the aggregates, etc.] should be abandoned by means of vision?

« With what aim is that which should be abandoned by means of vision investigated?

« That which should be abandoned by means of vision should be understood as imaginary defiled false views (*parikalpitā kliṣṭā dṛṣṭiḥ*), doubt (*vicikitsā*), the basis of false view (*dṛṣṭisthāna*), no matter which defilements, major or minor, perverse compared to false views (*dṛṣṭau vipratipannāḥ kleśopakleśāḥ*), no matter which physical or vocal action caused by false views and all the aggregates, elements and spheres leading to bad destinies (*āpāyika*).[64]

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self endowed with vision (*darśanasampannātman*).

« What should be abandoned by mental cultivation (*bhāvanā*)?

« How many [of the aggregates, etc.] should be abandoned by mental cultivation?

« With what aim should that which should be abandoned by mental cultivation be investigated?

« They are, in contrast to those which should be abandoned by vision, things associated with impurity (*sāsrava dharma*)

64 Cf M I, p. 7. *āsavā dassanā pahātabbā* in the *Sabbāsava-sutta*

which are beyond the path of vision, in a person who has obtained the latter [path of vision] (*labdhadarśanamārga*).[65]

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self endowed with mental cultivation (*bhāvanāsampannātman*).

« What should not be abandoned (*aprahātavya*)?

« How many [of the aggregates, etc.] should not be abandoned?

« With what aim is that which should not be abandoned investigated?

« That which is not impure (*anāsrava*) should not be abandoned, with the exception of that which is linked to penetration (*nirvedhabhāgīya*).

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a perfect self (*siddhātman*).

« What is conditionally originated (*pratītyasamutpanna*)?

« How many [of the aggregates, etc.] are conditionally originated?

« With what aim is that which is conditionally originated investigated?

« That which is conditionally originated should be understood [1] through its characteristics (*lakṣaṇa*), [2] through analysis of its factors (*aṅgavibhāga*), [3] through grouping its factors (*aṅgasamāsa*), [4] through the definition of the conditionality of its factors (*aṅgapratyayatvavyavasthāna*), [5] through the definition of the functions of its factors (*aṅgakarmavyavasthāna*), [6] through grouping its factors according to their defilement (*aṅgasaṃkleśasaṃgraha*), [7] according to its real meaning (*artha*), [8] in its profundity (*gāmbhīrya*), [9] in its classifications (*prabheda*), and [10] according to the normal and inverse order (*anulomapratiloma*).

« All [are conditionally originated], with the exception of

65 *Ibid.*, p. 11: *āsavā bhāvanā pahātabbā* in the same sutta.

part of the element of the mental object and of the sphere of the mental object (*dharmadhātvāyatanaikadeśa*).

« [They are investigated] with the aim of abandoning attachment to a self without a cause or having irregular causes (*ahetuviṣamahetukātman*).

« [1] How [should that which is conditionally originated be understood] through its characteristics? [It should be understood] as arising through the effect of indifferent conditions (*nirīhapratyayotpatti*), through the effect of impermanent conditions (*anityapratyayotpatti*) and through the effect of efficacious conditions (*samarthapratyayotpatti*).

« [2] How [should it be understood] through analysis of its factors? There are twelve factors. Conditioned origination is composed of twelve factors: [1] ignorance (*avidyā*), [2] the formations (*saṃskāra*), [3] consciousness (*vijñāna*), [4] name-and-form (*nāmarūpa*), [5] the six spheres (*ṣaḍāyatana*), [6] contact (*sparśa*), [7] feeling (*vedanā*), [8] thirst (desire, *tṛṣṇā*), [9] clinging (*upādāna*), [10] becoming (*bhava*), [11] birth (*jāti*), and [12] aging-and-death (*jarāmaraṇa*).

« [3] How [should it be understood] through grouping its factors? There are projective factors (*ākṣepakāṅga*), projected factors (*ākṣiptāṅga*), productive factors (*abhinirvartakāṅga*) and produced factors (*abhinirvṛttyaṅga*).

« Which are the projective factors? Ignorance, the formations and consciousness.

« Which are the projected factors? Name-and-form, the six spheres, contact and feeling.

« Which are the productive factors? Thirst, clinging and becoming.

« Which are the produced factors? Birth, and aging-and-death.

« [4] How [can it be understood] through the definition of the conditionality of its factors? It should be understood by means of its residues (*vāsanā*), of its continuing force (*āvedha*), of its attention (*manasikāra*), of its co-existence (*sahabhāva*), and that also in its correct order (*yathāyogam*).

« [5] How [can it be understood] through the definition of the functions of its factors?

« What is the function of ignorance? It deludes beings with regard to existence (*bhava*) and it is also the condition of the formations.

« What is the function of the formations? They distribute (*vibhajanti*) beings in the different destinies of existence (*gatiṣu*) and are also the condition of the residues of consciousness (*vijñānavāsanā*).

« What is the function of consciousness? It supports the bond of the actions (*karmabandhaṃ ca dhārayati*) of beings and it is also the condition of name-and-form.

« What is the function of name-and-form? They compel beings to cling to a personality (*ātmabhāva*) and they are also the condition of the six spheres.

« What is the function of the six spheres? They compel beings to cling to the fullness of a personality (*ātmabhāvaparipūrim*) and they are also the condition of contact.

« What is the function of contact? It leads beings to the sense-pleasures (*viṣayopabhoga*) and it is also the condition of feeling.

« What is the function of feeling? It leads beings to the experience of birth (*janmopabhoga*) and it is also the condition of thirst.

« What is the function of thirst? It draws beings towards birth (*janma*) and it is also the condition of clinging.

« What is the function of clinging? It compels the consciousness of beings to associate with clinging (*sopādāna*) in order to take on new birth (*punarbhavādāna*) and it is also the condition of becoming.

« What is the function of becoming? It directs beings towards a new becoming (*punarbhava*) and it is also the condition of birth.

« What is the function of birth? It produces beings in the correct order of name-and-form, the six spheres, contact and feeling, and it is also the condition of aging-and-death.

« What is the function of aging-and-death? They wear out beings continually through the decline of age (*vayaḥpariṇāma*) and of life (*jīvitapariṇāma*).

« [6] How [can it be understood] by grouping its factors according to their defilement?

« Ignorance, thirst and clinging: such is the group of [simple] defilement (*saṃkleśasaṃgraha*). The formations, consciousness and becoming: such is the group of the defilement of actions (*karmasaṃkleśasaṃgraha*). The rest forms the group of the defilement of birth (*janmasaṃkleśasaṃgraha*).

« [7] How [should it be understood] according to its real meaning (*artha*)?

« The real meaning of conditioned origination is the fact that there is no creator (*niḥkartṛkārtha*), the fact of causality (*sahetukārtha*), the fact that there is no being (*niḥsattvārtha*), the fact of dependence [relativity] (*paratantrārtha*), the fact that there is no (driving) power (*nirīhakārtha*), the fact of impermanence (*anityārtha*), the fact that everything is momentary (*kṣaṇikārtha*), the fact that there is an uninterrupted continuity of cause and effect (*hetuphalaprabandhānupacchedārtha*), the fact that there is conformity between cause and effect (*anurūpahetuphalārtha*), the fact of the variety of cause and effect (*vicitrahetuphalārtha*) and the fact of the regularity of cause and effect (*pratiniyatahetuphalārtha*).

« [8] How [can it be understood] in its profundity?

« By its profundity should be understood the profundity of its causality (*hetugāmbhīrya*), of its characteristics (*lakṣaṇagāmbhīrya*), of its arising (*utpattigāmbhīrya*), of its duration (*sthitigāmbhīrya*) and of its functioning (*vṛttigāmbhīrya*).

« Furthermore, conditioned origination is momentary (*kṣaṇika*), but duration (*sthiti*) may be found in it; conditioned origination consists of unmoving (undriven) conditions (*nirīhakapratyaya*), but those conditions are also efficacious (capable of action) (*samarthapratyaya*); conditioned origination does not admit a being (*niḥsattva*), but it can also be constituted by means of a being (*sattvataścopalabhyate*); conditioned origination does not admit a creator (*niṣkartṛka*), but there is no interruption between actions and their results (*karmaphalāvipraṇāśa*). It does not arise from itself (*na svataḥ*), or from anything else (*na parataḥ*), or from both (*na dvābhyām*), it does not arise from its own action (*svayaṃkāra*), or from the action of others (*parakāra*), or without cause (*ahetu*). Hence it is also profound.

« [9] How [can it be understood] through its divisions?

« It should be understood in accordance with the divisions of the arising of consciousness (*vijñānotpatti*), of death and of birth (*cyutyupapatti*), of the arising of external grains (*bāhya-śasyotpatti*), of dissolution and evolution (*saṃvartavivarta*), of subsistence through nutriment (*āhāropastambha*), of the distinction between the good and bad destinies of existence (*iṣṭāniṣṭagativibhāga*), of purity (*viśuddhi*) and of supreme powers (*prabhāva*).

« [10] How [can it be understood] according to the normal and inverse order (*anulomapratiloma*)?

« The exposition (*nirdeśa*) of the normal and inverse order of conditioned origination should be understood according to the normal and inverse order of defilement (*saṃkleśa*) and purification (*vyavadāna*).

« What is a condition (*pratyaya*)?

« How many [of the aggregates, etc.] are conditions?

« With what aim is a condition investigated?

« A condition should be understood as [a] its cause (*hetu*), [b] its immediate relationship (*samanantara*), [c] its object (*ālambana*), and [d] its predominance (*adhipati*).

« They are all a condition.

« [They are investigated] with the aim of abandoning attachment to things (*dharma*) which constitute the causes [of the view] of self (*ātmahetukadharmābhiniveśa*).

« [a] What is the causal condition (*hetupratyaya*)?[66]

« It is the store-consciousness (*ālayavijñāna*) and the residues of the favorable (*kuśalavāsanā*). The causal condition should also be understood according to [1] its own nature (*svabhāva*), [2] its divisions (*prabheda*), [3] its association (*sahāya*), [4] its common attainment (*sampratipatti*), [5] its increase (*puṣṭi*), [6] its obstruction (*paripantha*), and [7] its capacity of grasping (*parigraha*).

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66 *Hetupratyaya* can also be translated as "root condition" according to an explanation found in the Vism of the Pāli term *hetupaccaya* ... *mūlam hetūti vuccati, tam idha adhippetam* (p. 532)

« [1] What is its own nature?[67] It is the reason (*kāraṇa*), since it is the own-nature of cause (*hetusvabhāva*).

« [2] What are its divisions? [They are the divisions of the reason. In brief, they are of twenty kinds]:[68]

« [1] Reason of arising (*utpattikāraṇa*), such as consciousness[69] in accord (*sāmagrī*) with consciousness.

« [2] Reason of duration (*sthiti*), such as nutriment for beings that are born and those seeking birth (*bhūtānāṃ sattvānāṃ sambhavaiṣiṇāñ ca*).[70]

« [3] Reason of support (*dhṛti*), such as the earth for beings.

« [4] Reason of manifestation (*prakāśa*), such as a lamp for visible forms.

« [5] Reason of transformation (*vikāra*), such as fire for wood.

« [6] Reason of separation (*viyoga*), such as a sickle (weapon) for something cuttable.

« [7] Reason of transmutation (*pariṇati*), such as professional skill, etc., for things such as gold, etc.

« [8] Reason of belief (*sampratyaya*), such as smoke for fire.

« [9] Reason of conviction (*sampratyāyana*), such as a proposition, cause and example (*pratijñāhetudṛṣṭānta*) for a conclusion (*sādhya*).

« [10] Reason of reaching (*samprāpaṇa*), such as the path (*mārga*) to Nirvāṇa.

« [11] Reason of [linguistic] usage (*vyavahāra*), such as name (*nāma*), notion (*samjñā*) and opinion (*dṛṣṭi*).

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67. Lit. "How according to its own nature?"

68. These two sentences are found only in the Chinese version.

69. Pradhan reads *cakṣuḥ sāmagrī vijñānasya* "the eye in accord with consciousness." Gokhale reads *[vijñānaṃ] sāmagrī vijñānasya* "consciousness in accord with consciousness," which agrees with the Chinese and Tibetan versions [Note: as also footnoted by Pradhan].

70. Cf. *bhūtā vā sambhavesī vā sabbe sattā*, *Metta-sutta*, Sn, p. 26. Commentary: *bhūtāti jātā abhinibbattā, ye "bhūtā eva na puna bhavissantī" ti saṃkhaṃ gacchanti, tesam khīṇāsavānaṃ etaṃ adhivacanaṃ. Sambhavaṃ esantī'ti sambhavesī. Appahīnabhavasaṃyojanattā āyatim pi sambhavaṃ esantānaṃ sekhaputhujjanānaṃ etaṃ adhivacanaṃ. . . .* (SnA, pp. 246-7).

« [12] Reason of regard (*apekṣā*), that is, a desire (*arthitva*) arises for something because of something else, such as a desire for nutriment because of hunger.

« [13] Reason of projection (*ākṣepakāraṇa*) which is a distant condition (*vidūraḥ pratyayaḥ*), such as ignorance (*avidyā*) of aging and death (*jarāmaraṇa*).

« [14] Productive reason (*abhinirvṛttikāraṇa*) which is an immediate reason [correction: *condition*], such as ignorance of the formations (*saṃskāra*).

« [15] "Linked" (*parigraha*) reason which is an other condition, such as a field, water, fertilizer, etc., for making cereals grow.

« [16] Introductory (*āvāhaka*) reason which is a condition in a suitable manner (*anukūla*), such as good service rendered to a king to the latter's satisfaction.

« [17] Reason of diverse regularity (*pratiniyama*) which is a variant of the conditions, such as the five conditions of birth for the five destinies of birth (*pañcānāṃ gatīnām*).

« [18] Co-operative reason (*sahakārikāraṇa*) which is an assemblage of conditions (*pratyayasāmagrī*), such as an undeformed faculty (*indriyam aparibhinnam*), a manifested object (*viṣaya ābhāsagataḥ*), and the attention resulting from this (*tajjaś ca manaskāraḥ*) [are the conditions] of consciousness (*vijñāna*).[71]

« [19] Adverse reason (*virodhikāraṇa*) which is a danger, such as lightning for harvesting.

« [20] Non-adverse (*avirodhi*) reason which is not a danger, such as the absence of that danger.

« [3] What is association (*sahāya*)? They are things (*dharma*) which arise in co-existence (*sahabhāva*) and not through some deficiency (*vaikalya*), such as the elements (*bhūta*) and those derived from the elements (*bhautika*).

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71 Cf *Ajjhattikañ ca cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti*, M I, p. 190

« [4] What is common attainment (*sampratipatti*)? They are those things (*dharma*) which attain the object in co-existence (*sahabhāva*) and not through some deficiency (*vaikalya*), such as the mind (*citta*) and mental activities (*caitasika*).

« [5] What is increase (*puṣṭi*)? It is, in the future, the ever increasing continuity of favorable, unfavorable and neutral actions accomplished in the past.

« [6] What is obstruction (*paripantha*)? It is the consolidation of the increase of a certain series by means of a certain development of the defilements in such a way that one is kept away from the series leading to Nirvāṇa.

« [7] What is grasping (*parigraha*)? It is the unfavorables (*akuśala*) and defiled favorables (*kuśalasāsrava*) which grasp the idea of personality (*ātmabhāva*).

« [b] What is the immediate (*samanantara*)? The immediate condition should be understood as the constant immediate (*nairantaryasamanantara*) and as that which immediately gives rise to the mind and joint and non-joint mental activities (*sabhāgavisabhāgacittacaitta*).

« [c] What is the object (*ālambana*)? The condition of the object should be understood as [1] object of a limited sphere (*paricchinnaviṣayālambana*), [2] object of an unlimited sphere (*aparicchinnaviṣayālambana*), [3] object of an unvarying sphere (*acitrīkāraviṣayālambana*), [4] object of a varying sphere (*sacitrīkāraviṣayālambana*), [5] object of the sphere of existing things (*savastukaviṣayālambana*), [6] object of the sphere of non-existing things (*avastukaviṣayālambana*), [7] real object (*vastvālambana*), [8] imaginary object (*parikalpālambana*), [9] perverse object (*viparyastālambana*), [10] non-perverse object (*aviparyastālambana*), [11] resisting object (*savyāghātālambana*), [12] unresisting object (*avyāghātālambana*).

« [d] What is predominance (*adhipati*)? The predominant condition should be understood as [1] predominance in means of support (*pratiṣṭhādhipati*), [2] predominance of penetration (*āvedhādhipati*), [3] predominance through co-existence (*sahabhāvādhipati*), [4] predominance of the sphere (*viṣayādhipati*), [5] predominance of productivity (*prasavādhipati*), [6] pre-

dominance of the place (*sthānādhipati*), [7] predominance of the experience of the result of actions (*phalopabhogādhipati*), [8] predominance of worldly purity (*laukikaviśuddhyadhipati*), and [9] predominance of transcendental purity (*lokottara-viśuddhyadhipati*).

« What is the joint and the analogue of joint (*sabhāga-tatsabhāga*)?

« How many [of the aggregates, etc.] are joint and analogue of joint?

« With what aim is the joint and analogue of joint investigated?

« The joint and the analogue of joint should be understood as that which appears from a connection (*prabandha*, lit. continuity) of objects (*viṣaya*) and faculties (*indriya*) unseparated from consciousness (*vijñānāvirahita*) and similar to the latter (*tatsādṛśya*), and like that which appears from the connection of its own similarity (*svasādṛśyaprabandha*) separated from consciousness (*vijñānavirahita*).

« Part of the aggregate of matter, five [*material*] elements and five material spheres.

« [They are investigated] with the aim of abandoning attachment to a self associated with or dissociated from consciousness (*vijñānayuktāyuktātman*).

« What is the appropriated (*upātta*)?

« How many [of the aggregates, etc.] are appropriated?

« With what aim is the appropriated investigated?

« The appropriated should be understood as the matter which is the basis giving rise to feeling (*vedanotpattyāśraya*).

« Part of the aggregate of matter, five material elements, five material spheres, and also part of the other four [aggregates].

« [They are investigated] with the aim of abandoning attachment to a self which is dominated by the body (*deha-vaśavartyātman*).

« What is a faculty (*indriya*)?

« How many [of the aggregates, etc.] are faculties?

« With what aim are the faculties investigated?

« A faculty should be understood as [1] predominant over the seizing of an object (*viṣayagrahaṇādhipati*), [2] predominant

over the continuity of generation (*kulaprabandhādhipati*), [3] predominant over the state of similarity of types (*nikāyasabhāgasthānādhipati*), [4] predominant over the experience of the results of good or bad actions (*śubhāśubhakarmaphalopabhogādhipati*), [5] predominant over worldly detachment (*laukikavairāgyādhipati*), and [6] predominant over transcendental detachment (*lokottaravairāgyādhipati*).[72]

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72. There are twenty-two *indriyas* (faculties). They are divided into six categories as mentioned in this paragraph, as follows:

1) *Viṣayagrahaṇādhipati* faculties predominating the seizing of an object	1. *Cakṣurindriya* (eye faculty). 2. *Śrotrendriya* (ear faculty). 3. *Ghrāṇendriya* (nose faculty). 4. *Jihvendriya* (tongue faculty). 5. *Kāyendriya* (body faculty). 6. *Mana-indriya* (mental organ faculty).
2) *Kulaprabandhādhipati* faculties predominating the continuity of generation.	7. *Strīndriya* (female faculty). 8. *Puruṣendriya* (male faculty).
3) *Nikāyasabhāgasthānādhipati* faculty predominating the state of similarity of types	9. *Jīvitendriya* (life faculty).
4) *Śubhāśubhakarmaphalopabhogādhipati* faculties predominating the experiences of the results of good and bad actions.	10. *Sukhendriya* (faculty of experiencing ease, happiness). 11. *Duḥkhendriya* (faculty of experiencing suffering). 12. *Saumanasyendriya* (faculty of experiencing pleasure). 13. *Daurmanasyendriya* (faculty of experiencing displeasure). 14. *Upekṣendriya* (faculty of experiencing equanimity).
5) *Laukikavairāgyādhipati* faculties predominating worldly detachment	15. *Śraddhendriya* (faculty of trust). 16. *Vīryendriya* (faculty of vigor). 17. *Smṛtīndriya* (faculty of mindfulness). 18. *Samādhīndriya* (faculty of concentration). 19. *Prajñendriya* (faculty of wisdom).

« The aggregate of feeling, the aggregate of consciousness, part of the aggregates of matter and formations, twelve elements, six spheres and part of the element and of the sphere of mental objects (*dharmadhātvāyatana*).

« [They are investigated] with the aim of abandoning attachment to a predominant self (*ātmādhipati*).

« What is suffering as suffering (*duḥkhaduḥkhatā*)?

« How many [of the aggregates, etc.] are sufferings as suffering?

« With what aim is suffering as suffering investigated?

« Suffering as suffering should be understood as [1] the own-characteristic of the feeling of suffering (*duḥkhavedanāsvalakṣaṇa*), and [2] also as the own-characteristic of things that appertain to the feeling of suffering (*duḥkhavedanīyadharmasvalakṣaṇa*).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a suffering self (*duḥkhitātman*).

« What is suffering engendered by transformation (*vipariṇāmaduḥkhatā*)?

« How many [of the aggregates, etc.] are suffering engendered by transformation?

« With what aim is suffering engendered by transformation investigated?

« Suffering engendered by transformation should be understood as [1] the own-characteristic of the transformation of a pleasant feeling (*sukhavedanāvipariṇatisvalakṣaṇa*), [2] the own-characteristic of the transformation of things that appertain to a pleasant feeling (*sukhavedanīyadharmavipariṇatisvalakṣaṇa*), [3] and also as the transformation of the thought

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6) *Lokottarai airāgyādhipati* faculties predominating transcendental detachment

20 *Anājñātamājñāsyāmīndriya* (faculty of will 'I shall know what is not yet known')

21 *Ājnendriya* (faculty of transcendental knowledge, arhatship)

22 *Ājñātāi īndriya* (faculty of consciousness or conviction 'I have known')

of attraction for that (that pleasant feeling, *tatra cānunaya-cittavipariṇati*).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a happy self (*sukhitātman*).

« What is suffering as a conditioned state (*saṃskāra-duḥkhatā*)?

« How many [of the aggregates, etc.] are suffering as a conditioned state?

« With what aim is suffering as a conditioned state investigated?

« Suffering as a conditioned state should be understood as [1] having the own-characteristic of neither pleasant nor unpleasant feelings (*aduḥkhāsukhavedanāsvalakṣaṇa*), [2] having the own-characteristic of things pertaining to neither pleasant nor unpleasant feelings (*aduḥkhāsukhavedanīyadharmasvalakṣaṇa*), [3] as the grasping of these two kinds of unruliness (*tadubhayadauṣṭhulyaparigraha*), and [4] as non-liberation of both (*dvayāvinirmokṣa*) and as the fact of being followed by impermanence (*anityānubandha*) and of not being secure (*ayogakṣema*).

« All, except for part of the aggregates, of three elements and of two spheres.

« [They are investigated] with the aim of abandoning attachment to a self which is neither happy nor unhappy (*aduḥkhāsukhātman*).

« What is endowed with fruition (*savipāka*)?

« How many [of the aggregates, etc.] are endowed with fruition?

« With what aim is that which is endowed with fruition investigated?

« The unfavorable (*akuśala*) and the defiled favorable (*kuśala-sāsrava*) should be understood as being endowed with fruition.

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self which establishes and assembles the aggregates (*skandhopanikṣepakapratisaṃdhāyakātman*).

« Furthermore, fruition (*vipāka*) should be understood as the store-consciousness (*ālayavijñāna*) endowed with mutual associations (*sasamprayoga*). As for the rest, it arises from fruition.

« What is nutriment (*āhāra*)?

« How many [of the aggregates, etc.] are nutriment?

« With what aim is nutriment investigated?

« Nutriment should be understood as [1] transformative by reason of transformation (*pariṇatito'pi pariṇāmikaḥ*), [2] as pertaining to sense objects by reason of the connection with objects (*viṣayato'pi vaiṣayikaḥ*), [3] as pertaining to intention by reason of the connection with intention (*āśayato'pyāśayikaḥ*), and also [4] as clinging by reason of the connection with clinging (*upādānato'pyupādānikaḥ*).

« Part of three aggregates, of eleven elements and of five spheres.

« [They are investigated] with the aim of abandoning attachment to a self which subsists by means of nutriment (*āhārasthitikātman*).

« Furthermore, nutriment should be considered as [1] pertaining to duration on an impure basis (*aśuddhāśrayasthitika*), [2] pertaining to duration on a pure and impure basis (*śuddhāśuddhāśrayasthitika*), [3] pertaining to duration on a pure basis (*śuddhāśrayasthitika*), and [4] as manifesting duration (*sthitisāṃdarśanika*).

« What is the inferior (*sottara*)?

« How many [of the aggregates, etc.] are inferior?

« With what aim is the inferior investigated?

« The inferior should be understood as the conditioned (*saṃskṛta*) and part of the unconditioned (*asaṃskṛtaikadeśa*).

« All, except for part of the element and of the sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

« [They are investigated] with the aim of abandoning attachment to a self which is composed of lesser substance (*ātmadravyahīna*).

« What is the superior (*anuttara*)?

« How many [of the aggregates, etc.] are superior?

« With what aim is the superior investigated?

« The superior should be understood as part of the unconditioned (*asaṃskṛta*).

« Part of the element and of the sphere of the mental object.

« [They are investigated] with the aim of abandoning attachment to a self which is composed of supreme substance (*ātmadravyāgra*).

« Hence, in this way the method of division is unlimited.

« Furthermore, in brief, the division (*prabheda*) of the aggregates, elements and spheres is threefold: [1] division according to imaginary characteristics (*parikalpitalakṣaṇa*), [2] division according to analytical characteristics (*vikalpitalakṣaṇa*), and [3] division according to the characteristics of essential nature (*dharmatālakṣaṇa*).

« Now, [1] what is division according to imaginary characteristics? It is the fact of imagining a self (me, *ātma*), a being (*sattva*), a soul (*jīva*), a creature (*jantu*), a person (*poṣa*), an individual (*pudgala*), a human being (*manuja*) or a man (*mānava*) in the aggregates, elements and spheres.

« [2] What is division according to analytical characteristics? It is the aggregates, elements and spheres themselves.

« [3] What is division according to the characteristics of essential nature? It is the non-existence (*abhāva*) of a self in those same aggregates, elements and spheres. It is the non-existence of a being, a soul, a creature, a person, an individual, a human being or a man. It is the fact that there is non-self (*nairātmyāstitā*).

« Furthermore, division is fourfold: [1] division according to characteristics (*lakṣaṇaprabheda*), [2] division according to methods (*prakāraprabheda*), [3] division according to bases (*āśrayaprabheda*) and, [4] division according to series (*saṃtatiprabheda*).

« [1] What is division according to characteristics? It is division according to the own-characteristics of each of the aggregates, elements and spheres.

« [2] What is division according to methods? It is division of those same aggregates, elements and spheres inasmuch as they exist as substance (*dravyasat*), as designation (*prajñaptisat*), as convention (*saṃvṛtisat*), in the absolute sense (*paramārthasat*),

as having form (*rūpin*), as being formless (*arūpin*), as visible (*sanidarśana*) and as invisible (*anidarśana*), etc., as was demonstrated above.

« [3] What is division according to bases? There are as many aggregates, elements and spheres as there are bases of beings (*sattvāśraya*).

« [4] What is division according to series? It is the momentary continuation of the aggregates, elements and spheres at each moment (*pratikṣaṇam*).

« What does he who is skilled (*kuśala*) in division according to characteristics understand (*parijānati*)? He understands [false] attachment to a self (*ātmābhiniveśa*).

« What does he who is skilled in division according to methods understand? He understands the idea of cluster (*piṇḍasaṃjñā*).

« What does he who is skilled in division according to bases understand? He understands the [false] idea of undergoing [the results of] an action that one has not done and the [false] idea of losing [the results of] an action that one has done (*akṛtābhyāgamakṛtavipraṇāśasaṃjñā*).

« What does he who is skilled in division according to series understand? He understands the [false] idea of stability (*sthirasaṃjñā*).

« Furthermore, there is a sixfold division of those same aggregates, elements and spheres: [1] division according to extroversion (*bahirmukha*), [2] division according to introversion (*antarmukha*), [3] division according to long duration (*āyatakāla*), [4] division according to limited duration (*paricchinnakāla*), [5] division according to the very moment (*tatkāla*) and, [6] division according to manifestation (*saṃdarśana*). »

[1] What is division according to extroversion? It is mainly the division of the realm of desire (*kāmāvacara*).

[2] What is division acording to introversion? It is all the stages of concentration (*samādhibhūmi*).

[3] What is division according to long duration? It is what concerns an ordinary man (*pṛthagjana*).

[4] What is division according to limited duration? It is what concerns disciples in training (*śaikṣa*), and also what concerns

arhats except for their final-moment (*caramakṣaṇa*) aggregates, elements and spheres.

[5] What is division according to the very moment? It is the aggregates, elements and spheres of the final moment of the arhats.

[6] What is division according to manifestation? It is the aggregates, elements and spheres manifested by the Buddhas and bodhisattvas—those great beings who have attained the highest perfection (*pāramiprāpta*).

CHAPTER TWO

Grouping (*Saṃgraha*)

What is grouping?

Grouping should be understood in eleven ways: [1] grouping according to characteristics, [2] grouping according to elements, [3] grouping according to types, [4] grouping according to states, [5] grouping according to associations, [6] grouping according to space, [7] grouping according to time, [8] partial grouping, [9] complete grouping, [10] mutual grouping, [11] absolute grouping.

[1] What is grouping according to characteristics? It is each grouping of aggregates, elements and spheres according to their own characteristics separately.

[2] What is grouping according to elements? It is each grouping of elements according to the store-consciousness which is the seed of the aggregates, elements and spheres.

[3] What is grouping according to types? It is each grouping of aggregates, elements and spheres as such although they have different characteristics.

[4] What is grouping according to states? It is each grouping of aggregates, elements and spheres in a pleasant situation according to their own characteristics; also in an unpleasant or a neither pleasant nor unpleasant situation, depending on their states.

[5] What is grouping according to associations? The aggregate of matter is grouped with the other aggregates by reason of their mutual association. So also are the other aggregates, elements and spheres.

[6] What is grouping according to space (*deśa*)? It is the grouping of the aggregates, elements and spheres associated with the east according to their own characteristics. So also

should it be understood with regard to the aggregates, elements and spheres in the other directions.

[7] What is grouping according to time (*kāla*)? It is the grouping of the aggregates, elements and spheres in the past according to their own characteristics. So also should it be understood with regard to the aggregates, elements and spheres in the future and in the present.

[8] What is partial grouping? Of all the things included in the aggregates, elements and spheres, only a certain grouping should be understood as partial grouping.

[9] What is complete grouping? All the things included in the aggregates, elements and spheres taken in totality should be understood as complete grouping.

[10] What is mutual grouping? How many elements and spheres are included in the aggregate of matter? Part of ten [elements and spheres]. How many elements and spheres are included in the aggregate of feeling? Part [of the elements and spheres]. As the aggregate of feeling, so also are the aggregates of perception and of formations. How many elements and spheres are included in the aggregate of consciousness? Seven elements and one sphere.

How many aggregates and spheres are included in the eye element? Part of the aggregate of matter and one sphere. As the eye element, so also are the ear, nose, tongue, body, form, sound, odor, taste and the tangible elements. How many aggregates and spheres are included in the mental organ element? One aggregate and one sphere. How many aggregates and spheres are included in the mental objects element? Three aggregates, part of the aggregate of matter and one sphere. How many aggregates and spheres are included in the visual consciousness element? Part of the aggregate of consciousness and of the mental sphere. As the visual consciousness element, so also are the elements of the auditory, olfactory, gustatory and tactile* consciousnesses.

How many aggregates and elements are included in the sphere of the eye? Part of the aggregate of matter and one

* Note: Pradhan's text also includes *mano* "mental" here.

element. As the sphere of the eye, so also are the spheres of the ear, nose, tongue, body, form, sound, odor, taste and the tangible. How many aggregates and elements are included in the mental sphere? One aggregate and seven elements. How many aggregates and elements are included in the sphere of mental objects? Three aggregates and part of one aggregate and of one element.[1]

In this way, other things are explained in relation to the aggregates, elements and spheres. Such categories as existing, as substance, as designation, in the conventional sense, in the ultimate sense, the knowables, the knowable through special knowledge, the knowables through higher knowledge, the material, the immaterial, the visible and the invisible, etc., which were explained earlier should be understood according to the mutual grouping of the aggregates, elements and spheres.

[11] What is absolute grouping? It is the grouping of the aggregates, elements and spheres according to suchness (*tathatā*).[2]

He who is skilled in grouping, what profit does he gain? He gains a synthetic view concerning objects. The development of good roots is in accord with the synthetic view of the mind concerning objects.

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1 Here Pradhan's reconstruction seems faulty Cf the Tibetan version *chos kyi skye mched phun po du dan / khams du dag gis bsdus še na / phun po gsum dan / gcig gi phyogs gcig dan / khams gcig gis bsdus so //*

2 Here there is probably a printing error in Pradhan's reconstruction Cf Tib *don dam pa bsdus pa gan ze na / gan phun po dan / khams dan / skye mched rnams kyi de bžin nid do //*

CHAPTER THREE

CONJUNCTION (*Samprayoga*)

What is conjunction (*samprayoga*)?

In brief, conjunction is sixfold: [1] unseparated conjunction (*avinirbhāga-samprayoga*), [2] mixed conjunction (*miśrībhāva-samprayoga*), [3] collective conjunction (*samavadhāna-samprayoga*), [4] simultaneous conjunction (*sahabhāva-samprayoga*), [5] conjunction of activity (*kṛtyānuṣṭhāna-samprayoga*) and, [6] co-existent conjunction (*sampratipatti-samprayoga*).

[1] What is unseparated conjunction? It is the non-separation of molecules (*rūpāṃśika*, particles of matter) from the atoms (*paramāṇu*) of which they are composed throughout space (*diśā*).

[2] What is mixed conjunction? It is the mixture of molecules which are larger than atoms, one with the other, throughout space.

[3] What is collective conjunction? It is the agglomeration of the series of matter accumulated in space.

[4] What is simultaneous conjunction? It is the simultaneous continuity, the simultaneous arising, enduring and cessation of the aggregates, elements and spheres in a body.

[5] What is conjunction of activity? It is the conjunction of actions with each other, such as the co-operation of two monks in the activity of each of them.

[6] What is co-existent conjunction? It is the existence of the mind and mental activities together on the same object. And that co-existent conjunction has several aspects: such as, for example, conjunction through an alien nature and not through own-nature, conjunction of unopposed things and not opposed things, conjunction of things from the same time and not from different times, domains of similar elements and not of dissimilar elements.

« There is universal conjunction (*sarvatraga-samprayoga*). It is [the association together in the same thought] of feeling (*vedanā*), perception (*saṃjñā*), volition (*cetanā*), contact (*sparśa*), attention (*manaskāra*) and consciousness (*vijñāna*).[1] Again, defiled universal conjunction (*kliṣṭa-sarvatraga-samprayoga*) is [the association] of the four defilements[2] in the mental organ (*manas*).

« Occasional conjunction (*kādācitka samprayoga*) is that of favorable (*kuśala*) things, such as trust (*śraddhā*), and the major and minor defilements such as craving (*rāga*), in the mind.

« Conjunction of situation (*āvasthika samprayoga*) is that of things linked to pleasant feeling (*sukhavedanā*). It is the same for an unpleasant feeling or a feeling that is neither pleasant nor unpleasant.

« Uninterrupted conjunction (*avicchinna samprayoga*) is encountered in a situation where the mind is active (*sacittakāyām avasthāyām*).

« Interrupted conjunction (*vicchinna samprayoga*) is encountered in a person who has entered the attainment where the mind is inactive (*acittakasamāpattyantaritasya*).

« Extroverted conjunction (*bahirmukha samprayoga*), in the majority of cases, is that of the mind and mental activities associated with the sense pleasures (*kāmapratisaṃyukta*).

« Introverted conjunction (*antarmukha samprayoga*), in the majority of cases, is that of the mind and mental activities associated with the stages of tranquillity (recollection) (*samāhitabhūmika*).

« Habitual conjunction (*ucita samprayoga*) is that of the mind and mental activities of ordinary people (*pārthagjanika*),

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1 These are present in every thought Hence, the designation of "universal association." Cf. *Sabbacittasādhāraṇa* in the Pāli Abhidhamma: *phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti sattime cetasikā sabbacittasādhāraṇā nāma*· Abhisaṅgaha, ed. Devamitta (Colombo, 1929), p 6

2 These are the view of self (*ātmadṛṣṭi*), love of self (*ātmasneha*), pride of "I am" (*asmimāna*) and ignorance (*avidyā*) See p 22.

and also of certain disciples in training (*śaikṣa*) or having completed their training (*aśaikṣa*).

« Non-habitual conjunction (*anucita samprayoga*) is that of the transcendental mind and mental activities (*lokottara citta-caitasika*), and also of those acquired subsequent to transcendental [wisdom] (*lokottarapṛṣṭhalabdha*) immediately after the first moment.

« He who is skilled in [the method of] conjunctions, what profit does he gain? He knows the conjunction and disjunction of things that defile (*sāṃkleśika*) and that purify (*vyāvadānika*), such as feelings (*vedanā*), in the mind only (*cittamātre*). And he who knows that abandons attachment to the idea of self (*ātman*), feels (*vedayate*), perceives (*saṃjānāti*), wishes (*cetayate*), remembers (*smarati*), defiles (*saṃkliśyate*) and purifies (*vyavadāyate*) himself. He penetrates the idea of non-self (*nairātmyam avatarati*). »

CHAPTER FOUR

ACCOMPANIMENT (*Samanvāgama*)

« What is accompaniment (*samanvāgama*)?

« In its characteristics (*lakṣaṇa*), it is like the preceding (i.e. *samprayoga*, conjunction). And its classification is threefold: [1] accompaniment by seeds (*bījasamanvāgama*), [2] accompaniment by mastery (*vaśitāsamanvāgama*), and [3] accompaniment by practice (*samudācārasamanvāgama*).

« [1] What is accompaniment by seeds? He who is born in the realm of desire (*kāmadhātu*) is accompanied (*samanvāgata*) by the accompaniment of the seeds of the major and minor defilements pertaining to desire (*kāmapratisaṃyuktaiḥ kleśopakleśaiḥ*), and of the defilements pertaining to the realms of form and of the formless (*rūpārūpyapratisaṃyuktaiś ca kleśopakleśaiḥ*), as well as favorable things that incur rebirth (*upapattilābhikaiś ca kuśalaiḥ*). He who is born in the realm of form (*rūpadhātu*) can be considered as accompanied as well as unaccompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realm of desire, but is accompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realms of form and of the formless, as well as favorable things that incur rebirth.[1] He who is born in the formless world can be considered as accompanied and also unaccompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realms of desire and of form, but is accompanied by the accompaniment of the seeds of the major and minor defilements

1 In Pradhan's edition part of the sentence here is missing. This is doubtless due to a printing error, since Gokhale's edition contains this part.

of the formless realm, as well as favorable things that incur rebirth. As for him who possesses the counteractives pertaining to the three realms (*traidhātukapratipakṣalābhī*), if the counteractive occurs on encountering some kind [of defilement], it is not accompanied by the accompaniment of the seeds of that kind [of defilement]. If the counteractive does not occur on encountering some kind [of defilement], it is accompanied by the accompaniment of the seeds of that kind [of defilement].

« [2] What is accompaniment by mastery? It is [the case of] a person accompanied by the accompaniment of the mastery of favorable things acquired through effort (*prāyogikānāṃ kuśalānāṃ dharmāṇām*), and of the mastery of absorptive meditation, deliverance, concentration, attainment, etc., whether worldly or transcendental (*laukikānāṃ lokottarāṇāṃ vā dhyānavimokṣasamādhisamāpattyādīnām*), as well as certain other neutral things (*tadekatyānāṃ cāvyākṛtānām*).

« [3] What is accompaniment by practice? It is [the case of] a person accompanied by the accompaniment of the practice of some thing, whether favorable (*kuśala*), unfavorable (*akuśala*) or neutral (*avyākṛta*), who confronts (*saṃmukhībhūta*) the aggregates, elements and spheres.

« He whose good roots (*kuśalamūla*) are completely severed (*samucchinna*) can be considered as accompanied and unaccompanied by the accompaniment of the seeds of favorable things (*kuśalānāṃ dharmāṇāṃ bījasamanvāgamena*). As for the extremist (*ātyantikaḥ punaḥ*), that is [a case of] the accompaniment of the defilements (*kleśasamanvāgama*), and should be classed (lit. considered) among the extreme-wishers (*icchantika*), who have renounced Parinirvāṇa.[2] The extremist, by reason of his lack of cause of deliverance (*mokṣahetuvaikalya*), is [a case of] the unaccompaniment by a cause of those things [procuring deliverance].

« He who is skilled in [the teaching of] accompaniment, what profit (*anuśaṃsa*) does he gain? He reaches understanding of the increase and decrease of things (*dharma*). He who

2. See Laṅkā, pp. 65-6.

thus understands the increase and decrease of things has no fixed idea (*na ekāntikasaṃjñī*) concerning anything, worldly success or defeat (*laukikyāṃ sampattau vipattau vā*), but he aims only at abandoning attachment and repugnance (*anunaya-pratighaprahāṇa*). »

« Here ends the First Compendium
entitled Compendium of Characteristics
in the *Abhidharmasamuccaya.* »

II. — THE COMPENDIUM OF DETERMINING
(*VINIŚCAYASAMUCCAYA*)

CHAPTER ONE

Determining the Truths (*Satyaviniścaya*)

Section One: *Duḥkhasatya*

« What is determining (*viniścaya*)? [1] Determining the Truths (*satyaviniścaya*), [2] determining the teaching (*dharma-viniścaya*), [3] determining acquisition (*prāptiviniścaya*), and [4] determining dialectic (*sāṃkathyaviniścaya*).

« What is determining the Truths? They are the Four Noble Truths (*catvāryāryasatyāni*): suffering (*duḥkha*), origin (*samudaya*), cessation (*nirodha*) and the path (*mārga*).

« What is the Truth of suffering (*duḥkhasatya*)? It should be understood with reference to the life (existence) of beings (*sattvajanma*) and to the basis of life (*janmādhiṣṭhāna*).

« What is the life of beings? It is the life of beings in the hells (*naraka*), among animals (*tiryak*) and hungry ghosts (*preta*, phantoms, etc.); among human beings (*manuṣya*) in the Eastern region (*pūrvavideha*), in the Western region (*aparagodānīya*), in the continent of India (*jambudvīpa*), and in the Northern region (*uttarakuru*); among the gods in the Assembly of the Four Great Kings (*cāturmahārājakāyika*), in the heavens of the Thirty-Three gods (*trāyastriṃśa*), of the *Yāmas*, of the Joyous (*tuṣita*), of the Creative-Enjoyers (*nirmāṇarati*), of the Controller of Others' Creations (*paranirmitavaśavarti*), in the Assembly of Brahmas (*brahmakāyika*), in the heavens of the First Brahmas (*brahmapurohita*), of Great Brahma (*mahābrahma*), of Limited Light (*parīttābha*), of Limitless Light (*apramāṇābha*), of the Radiant (*ābhāsvara*), of Limited Beauty (*parīttaśubha*),

of Limitless Beauty (*apramāṇaśubha*), of All Beauty (*śubhakṛtsna*), of the Cloudless (*anabhraka*), of Meritorious Engendering (*puṇyaprasava*), of Great Fruit (*bṛhatphala*), of Non-Perceptive Beings (*asaṃjñisattva*), of the Non-Great (*avṛha*), of the Heatless (*atapa*), of Fine Regard (*sudṛśa*), of Fine Aspect (*sudarśana*), of the Highest (*akaniṣṭha*, lit. not the lesser), of the Sphere of Infinite Space (*ākāśānantyāyatana*), of the Sphere of Infinite Consciousness (*vijñānānantyāyatana*), of the Sphere of Nothingness (*ākiñcanyāyatana*) and of the Sphere of neither Perception nor Non-perception (*naivasaṃjñānāsaṃjñāyatana*).

« What is the basis of life?

« It is the receptacle-world [the inanimate world] (*bhājanaloka*). On the circle of atmosphere (*vāyumaṇḍala*) rests the circle of water (*apmaṇḍala*). On the circle of water rests the circle of earth (*pṛthivīmaṇḍala*). On the circle of earth rests [Mount] Sumeru, seven golden mountains (*kāñcanaparvata*), four continents (*dvīpa*, lit. "island"), eight intermediate islands (*antaradvīpa*), the inner ocean (*abhyantarasamudra*) and the outer ocean (*bāhyasamudra*), four terraces of Sumeru (*sumerupariṣaṇḍa*), the dwellings (*sthānāntara*) of the gods of the Assembly of the Four Great Kings (*cāturmahārājakāyika*) and of the Thirty-Three (*trāyastriṃśa*), the circular mountain chain girdling the earth (*cakravāḍaparvata*); in space (*ākāśe*), the heavenly residences (*vimāna*) of the gods of the Yāma heaven, of the Joyous (*tuṣita*), of the Creative-Enjoyers (*nirmāṇarati*), of the Controller of Others' Creations (*paranirmitavaśavarti*) and of the gods of the realm of form (*rūpāvacara*); the dwellings of the Titans (*asura*), the dwellings of the hells (*naraka*): hot hells (*uṣṇanaraka*), cold hells (*śītanaraka*), isolated hells (*pratyekanaraka*); and the dwellings of other animals (*tiryak*) and ghosts (*preta*).

« Just as the sun and moon by shining and moving illuminate the directions, so it is equally in a thousand worlds,[1] a

1. Cf. *yavatā candimasuriyā pariharanti disā bhanti virocanā, tāva sahassadhā loko* . . . . M I, p. 328.

thousand moons, a thousand suns, a thousand Sumerus which are the kings of mountains, » a thousand four-continents, a thousand dwellings of the gods of the Assembly of the Four Great Kings (*cāturmahārājakāyika*), a thousand dwellings of the Thirty-Three gods (*trāyastriṃśa*), a thousand dwellings of the Yāmas, a thousand dwellings of the Joyous (*tuṣita*), a thousand dwellings of the Creative-Enjoyers (*nirmāṇarati*), a thousand dwellings of the Controller of Others' Creations (*paranirmitavaśavarti*), a thousand worlds of Brahma—this is called "small chiliocosm" (*sahasracūḍikalokadhātu*). A thousand "small chiliocosms" are called "second middling chiliocosm" (*dvitīyamadhyamasāhasralokadhātu*). A thousand middling chiliocosms are called "third megachiliocosm" (*tṛtīyamahāsāhasralokadhātu*). This "trichilio-megachiliocosm" (*trisāhasramahāsāhasralokadhātu*)[2] is girdled by a range of large circular mountains (*mahācakravāḍaparvatamaṇḍala*). The duration of the devolution and the evolution of this trichilio-megachiliocosm is the same (*samasaṃvartavivarta*).

Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, or evolve or remain evolved. Just as it is in the Eastern direction, so it is in all the ten directions.

Be it the world of beings [the animate world] or be it the receptacle-world [the inanimate world] which are produced by [the power[3]] of actions and defilements (*karmakleśajanita*), and which are dominated by actions and defilements (*karmakleśādhipateya*)[4]—all that is called the Truth of suffering (*duḥkhasatya*).

The realm of the completely pure world (*pariśuddhalokadhātu*) is not included in the Truth of suffering, and is not

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2 Cf *sahassī cūḷanikā lokadhātu, dvisahassī majjhimakā lokadhātu, tisahassī mahāsahassī lokadhātu* A I, p 227; Nd2, 235, 2b

3 According to the Chinese version.

4. The animate world is produced by the power of actions and defilements, and the inanimate world is dominated by actions and defilements

created by the power of actions and defilements, and neither is it dominated by actions and defilements. It is engendered only by the great aspiration (*mahāpraṇidhāna*) which is directed by supremacy over the roots favorable to purification (*vyavadāna-kuśalamūlādhipati*). The place of its birth is inconceivable. It is understood only by the Buddha. It is not in the realm of recollection of those who meditate (*dhyāyin*), let alone ordinary thinkers.

And the divisions of suffering are of eight kinds: [1] suffering of birth (*jātiduḥkha*), [2] of aging (*jarā*), [3] of disease (*vyādhi*), [4] of death (*maraṇa*), [5] suffering of association with what is unpleasant (*apriyasamprayoga*), [6] suffering of separation from what is pleasant (*priyaviprayoga*), [7] suffering if one does not obtain what one desires (*yad apīcchan na labhate*), and [8] in brief (*saṃkṣiptena*) the five aggregates of attachment (*pañcopādānaskandha*) are suffering.

[1] Why is birth suffering? Because of the suffering due to obstruction, and because it is the basis of other kinds of suffering.

[2] Why is aging suffering? Because of the suffering caused by the transformation in time [age].[5]

[3] Why is disease suffering? Because of the suffering caused by the transformation of the elements.

[4] Why is death suffering? Because of the suffering caused by the loss of life.

[5] Why is association with what is unpleasant suffering? Because of the suffering caused by the association [itself].

[6] Why is separation from what is pleasant suffering? Because of the suffering caused by the separation [itself].

[7] If one does not obtain what one desires, why is there suffering? Because of the suffering caused by the non-obtaining of the desired result.

[8] Why, in brief, are the five aggregates of attachment suffering? Because of the suffering caused by agitation (unruliness).

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5. Tibetan: *na tshod.*

These eight kinds can be reduced to six: [1] suffering of obstruction, [2] suffering of transformation, [3] suffering of association, [4] suffering of separation, [5] suffering of non-obtaining of the desired result, [6] suffering of agitation (unruliness). Hence these six kinds generally include the eight [preceding ones]. Whether six or eight, it is the same thing.

It is said that there are three forms of suffering. The eight kinds of suffering are included in them. In that case are the eight included in the three, or the three in the eight? They are grouped according to their own order: the sufferings of birth, aging, disease, death, and association with what is unpleasant are mere sufferings (*duḥkhaduḥkhatā*); the sufferings of separation from what is pleasant and not obtaining what one desires are sufferings caused by transformation (*vipariṇāmaduḥkhatā*); in brief, the five aggregates of attachment are suffering as suffering caused by conditioned states (*saṃskāraduḥkhatā*).

It is said there are two forms of suffering: suffering according to conventional truth (*saṃvṛtisatya*) and suffering according to ultimate truth (*paramārthasatya*).

What is suffering according to conventional truth and what is suffering according to ultimate truth? From "the suffering of birth" up to "the suffering of not obtaining what one desires"—those are suffering according to conventional truth. "In brief, the five aggregates of attachment are suffering"—that is suffering according to ultimate truth.

What are the general characteristics of suffering? They are the characteristics of [1] impermanence (*anitya*), [2] suffering (*duḥkha*), [3] the empty (*śūnya*), and [4] non-self (*anātma*).

What are the characteristics of impermanence? In brief, they are of twelve kinds: [1] characteristic of unreality,[6] [2] characteristic of destruction, [3] characteristic of transformation, [4] characteristic of separation, [5] characteristic of presence,[7] [6] characteristic of essential nature (*dharmatālakṣaṇa*), [7] characteristic of momentariness, [8] characteristic

6 Tib *gaṅ med pa'i mtshan ñid*

7 Tib *ñe ba'i mtshan ñid*

of continuity,[8] [9] characteristic of disease, etc., [10] characteristic of the varied continuity of the mind,[9] [11] characteristic of good or bad fortune, [12] characteristic of the devolution and evolution of the receptacle-world.

[1] What is the characteristic of unreality? It is the fact that in the aggregates, elements and spheres there is never a self nor anything pertaining to a self.

[2] What is the characteristic of destruction? It is the cessation of conditioned things that arise—their momentaneous appearance and disappearance.

[3] What is the characteristic of transformation? It is the changing of conditioned things in different states—their continuity as a series.

[4] What is the characteristic of separation? It is the absence of domination over conditioned things, or appropriation by others.

[5] What is the characteristic of presence? It is present impermanence—impermanence experienced at this very moment.

[6] What is the characteristic of essential nature? It is future impermanence, which will inevitably be experienced.

[7] What is the characteristic of momentariness? It is the fact that conditioned things do not endure longer than a moment (*kṣaṇa*).

[8] What is the characteristic of continuity? It is the non-interruption of the continuity of conditioned things that are born and die over beginningless time.

[9] What is the characteristic of disease, etc.? It is the transformation of life because of the consumption of the four elements by time.[10]

[10] What is the characteristic of the varied continuity of the mind? It is the fact that sometimes the mind is full of craving, sometimes it is free from craving; equally, it is full of hatred

8. Tib. *rgyun gyi mtshan ñid.*

9. Tib. *sems sna tshogs kyi rnam par 'byuṅ ba'i mtshan ñid.*

10. Cf. MA I, p. 57: *kālo ghasati bhūtāni*, "time consumes (eats) the elements (beings)."

or free from hatred, full of delusion or free from delusion, contracted or extended, depressed or exalted, aroused or not aroused, calm or agitated, concentrated or not, and so forth—such is continuity of the mind.

[11] What is the characteristic of good and bad fortune? The end of good fortune is followed by bad fortune and destruction.

[12] What is the characteristic of the devolution and evolution of the receptacle-world? Devolution and evolution are of three kinds: caused by fire, water and wind. The upper limits (*śīrṣa*, head) of the three devolutions are the second, third and fourth meditative absorptions (*dhyāna*). As for the fourth meditative absorption, only the disappearance and appearance of the external abodes are considered as their devolution and evolution, because those abodes only appear and disappear with those gods [of the fourth absorptive meditation]. That is called devolution and evolution.[11] And again, there are three minor periods of the universe (*antarakalpa*)—those of famine, disease and weapons. At the end of three kinds of minor periods of the universe comes destruction by those weapons, etc., when the world remains devolved. A minor period of the universe is the first period of the diminution of life (*apakarṣa*, degeneration). Another minor period of the universe is the last period of the augmentation of life (*utkarṣa*, regeneration). Eighteen minor periods of the universe constitute the augmentation and diminution of life. Hence, for twenty minor periods, the universe devolves, for twenty minor periods it remains devolved, for twenty minor periods it evolves and for twenty minor periods it remains evolved. Those eighty periods of the universe taken together constitute a great period of the universe (*mahākalpa*). The life-span of the gods in the realms of form and of the formless is calculated by these periods of the universe (*kalpa*).

Moreover, it is said that beings die and leave those abodes on the expiration of their life-span (*āyus*), or their merit (*puṇya*), or their action (*karma*). What is the expiration of

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11 For further details concerning devolution and evolution (*samvarta-vivarta*), see Kośa, ch II, pp 181, 210, 214, 216

life-span? It is death at the normal time (*kālamaraṇa*).[12] What is the expiration of merit? It is premature death (*akālamaraṇa*), death due to a lack of merit, because beings are attached to a delicious attainment (*āsvādasamāpatti*).[13] They therefore die due to the expiration of merit. What is the expiration of action (*karma*)? It is death on the expiration of actions whose results should be experienced immediately in the next life [after death] (*upapadyavedanīyakarma*), or actions whose results should be experienced later in successive lives (*aparaparyāyavedanīya-karma*), or through the expiration of both.

[2] What is the characteristic of suffering (*duḥkhalakṣaṇa*)? The three forms of suffering, the eight kinds or six kinds of suffering, as they were defined above,[14] are generally considered as suffering. Why is it said in a Sūtra: "All that is impermanent is suffering"?[15] Because the characteristic of suffering is evident by reason of impermanence, in two cases: suffering as suffering (*duḥkhaduḥkhatā*) is evident by reason of impermanence in the case of birth; suffering arising from transformation (*vipariṇāmaduḥkhatā*) is evident by reason of impermanence in the case of destruction (death); suffering as a conditioned state (*saṃskāraduḥkhatā*) is evident by reason of impermanence in both cases. Therefore, by reason of the impermanence and transformation of conditioned things, the Blessed One said: "All that is felt is felt in suffering."[16] And again, the eight kinds of suffering beginning with birth appear in conditioned things that are subject to appearance and disappearance. It is with that meaning that the Blessed One said: "All that is impermanent is suffering." Furthermore, suffering such as birth appears in conditioned things that are subject to impermanence. Hence, suffering as impermanence. That is how the meaning should be understood here.

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12. That is, after a long life.
13. See Kośa, ch. V, pp. 8, 43; VI, p. 222; VIII, pp. 132, 144.
14. See pp. 84-5.
15. Cf. S II, p. 53: *yad aniccaṃ taṃ dukkhaṃ.*
16. Cf. *ibid.*, p. 53: *yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.*

[3] What is the characteristic of emptiness (*śūnyatā*)? It is the non-existence (*abhāva*) of a certain thing, there. To observe (*samanupaśyanā*) in this way is emptiness. Again, it is the existence (*bhāva*) of another thing, there. In this way there is real knowledge (*yathābhūtajñāna*). This is called emptiness perceived by penetration (*avatāra*). Real knowledge means informed meaning. What is the meaning of the non-existence of a certain thing, there? It is the non-existence in the aggregates, elements and spheres, of a self or anything pertaining to a self of a permanent, enduring, eternal and immovable nature. This is their emptiness. What is the meaning of the existence of another thing, there? It is the fact that there is non-self in them. It is the non-existence of self, and the existence of non-self. It is with this meaning that the Blessed One said: "Existence is real knowledge of an existing thing; non-existence is real knowledge of a non-existing thing." Furthermore, emptiness is threefold: the emptiness of non-existence (*abhāvaśūnyatā*),[17] emptiness of such-and-such an existence (*tathābhāvaśūnyatā*) and natural emptiness (*prakṛtiśūnyatā*). The first should be understood as imaginary (*parikalpita*), the second as relative (*paratantra*),[18] and the third as absolute (*pariniṣpanna*).

[4] What is the characteristic of non-self (*anātma*)? It is the non-existence in the aggregates, elements and spheres of the

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17. *Svabhāvaśūnyatā* in Pradhan's reconstruction seems to be a printing error. For the three forms of emptiness, see Sūtrālaṃkāra, ch. XIV, v. 34 and p. 95. [Note: The *Abhidharmasamuccaya-bhāṣyam*, not published until 1976, confirms *svabhāvaśūnyatā* "emptiness of own-nature" here (see p. 52). The Tibetan translation of the *Abhidharmasamuccaya* also confirms *svabhāva-śūnyatā*, giving *ṅo bo ñid kyi stoṅ pa ñid* (Peking edition, vol. 112, p. 252, fol. 90b, line 6). Further, the second form of emptiness, *tathābhāvaśūnyatā*, is explained by the *Bhāṣya* and given in the Tibetan differently than translated by Rahula, who follows the *Mahāyāna-sūtrālaṃkāra* parallel he cites here. Rahula translates it as *tathā* + *bhāva*, "such-and-such an existence," while the *Bhāṣya* explains it with the term *abhāvāt*, indicating *tathā* + *abhāva*, "non-existence as such-and-such." The Tibetan translation agrees with this, giving *de bźin du yod pa ma yin pa'i stoṅ pa ñid*.]

18. This phrase is missing in Pradhan's reconstruction.

characteristics postulated in the theory of self (*ātmavāda*), because of the non-existence of the characteristics of self in the aggregates, elements and spheres. This is called the characteristic of non-self. That is why the Blessed One said: "All things (*dharma*) are without self."[19] Again, the Blessed One said: "All that is not mine, or 'I am,' or my self."[20] What is the meaning of the word: "Thus one should really understand that through right wisdom."[21] The word "all that is not mine" is uttered with reference to external things. With regard to external things, it is the characteristic of things pertaining to an imaginary self. Hence, the extension [of the idea] of things pertaining to a self. With regard to internal things, it is the characteristic of an imaginary self and of things pertaining to it. Hence, the extension [of the idea] of a self and things pertaining to a self.

It was said above that impermanence is a momentaneous characteristic. How should this be understood? Just like the momentaneous characteristic of the mind and mental activities, so also should one understand the momentaneous characteristic of matter [body, etc.,] by reason of its appropriation by the mind, its acquisition and its preservation by the mind, its transformation by the mind, having the mind as basis, being produced by means of the supremacy of the mind, being dominated by the mind. And, furthermore, one should understand « the momentaneous characteristic of matter [body] because it is subject to final transformation and also by reason of the destruction of the own essence (*svarasavināśa*) of a born thing, regardless of its condition (*anapekṣya pratyayam*).

« It is said that "Whatever matter (*rūpa*) may be, all that is the four great elements (*catvāri mahābhūtāni*) and the

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19. *Sabbe dhammā anattā*, Dhp XX, 7 (or v. 279); M I, p. 228; S II, pp. 132, 133.

20. *Sabbaṃ . . . n'etaṃ mama, n'eso 'ham asmi, ne me so attā*, M I, p. 139.

21. *Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ, ibid.*, p. 139. These two phrases go together: *Sabbaṃ. . . n'etaṃ mama, n'eso 'ham asmi, ne me so attā'ti evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ* "All that is not mine, or 'I am,' or my self, thus one should really understand that through right wisdom."

derivations (*upādāya*) of the four great elements."[22] Why is that said [like that]? It is said [like that] by reason of their co-existence (*sambhava*). "Derived" (*upādāya*) means that it has its foundation in the same place (*ekadeśāśrayībhāva*). And, if a certain element is found in a mass (*samudāya*), it should be said to exist there. There are things that contain up to the totality of the elements (*sārvabhautika*). With regard to derived matter (*upādāyarūpa*) also, if a certain derived matter is found in a mass, it should be understood to exist there.

« Furthermore, it is said that a mass of matter (*rūpasamudāya*) is composed of atoms. Here the atom (*paramāṇu*) should be understood as not having a physical body (*niḥśarīra*). The atom is determined (*vyavasthāna*) by means of ultimate analysis (*paryantaprabhedataḥ*) by the intellect (*buddhyā*), with a view to the dispelling (*vibhāvana*)[23] of the idea of cluster (*piṇḍasaṃjñā*), and with a view to the penetration of the non-reality of the substance (*dravyāpariniṣpattipraveśa*) of matter.

« And, furthermore, there is suffering which is [1] immense and unrestricted (*vipulam asaṃlikhitam*), [2] restricted (*saṃlikhitam*), [3] restricted and unrestricted (*saṃlikhitāsaṃlikhitam*); there is also [4] semi-restricted (*madhyamasaṃlikhitam*), [5] light and unrestricted (*tanukam asaṃlikhitam*), [6] lighter and restricted (*tanutaraṃ saṃlikhitam*), [7] lightest and restricted (*tanutamaṃ saṃlikhitam*); [8] there is also a form of non-suffering (*aduḥkha*) which has the appearance of suffering (*duḥkhapratibhāsa*) and which is close to great restriction (*mahāsaṃlekhapratyupasthāna*).

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22. Cf. *Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati sabbaṃ rūpaṃ*: Dhs, p. 124, section 584.

Katamo c'āvuso rūpupādānakkhandho? Cattāri ca mahābhūtāni catunnañ ca mahābhūtānaṃ upādāyarūpaṃ: M I, p. 185.

23. Here *vibhāvana* means "dispelling," "relinquishment," and not "examination," "investigation," "explanation," "exposition," "assurance," etc., as usual. DhsA, p. 163, explains *vibhāvana* as *antaradhāpanā*, "cause to disappear." Cf. Kośa, ch. VIII, p. 3, *vibhūtarūpasaṃjñā* which means "he who has dispelled the perception of *rūpa*."

« [1] What is immense and unrestricted suffering? It is [suffering in] the realm of desire (*kāmāvacara*) of those who have not acquired good roots (*anupacitakuśalamūla*).

« [2] What is restricted (*saṃlikhitam*) [suffering]? It is the same [as the preceding] in those who have acquired the aids to deliverance (*utpannamokṣabhāgīya*).

« [3] What is restricted and unrestricted (*saṃlikhitāsaṃlikhitam*) [suffering]? It is the same [as the above] in those who have good roots aimed towards worldly detachment (*laukikavairāgya*).

« [4] What is semi-restricted (*madhyamasaṃlikhitam*) [suffering]? It is [suffering] with regard to those who are born in the realm of form (*rūpadhātu*) and who are deprived of the aids leading to deliverance (*vivarjitamokṣabhāgīya*).

« [5] What is light and unrestricted (*tanukam asaṃlikhitam*) [suffering]? It is [suffering] in those who are born in the formless (*ārūpya*) realm and who are deprived of the aids leading to deliverance.

« [6] What is lighter and restricted (*tanutaraṃ saṃlikhitam*) [suffering]? It is [suffering] in disciples in training (*śaikṣa*).

« [7] What is the lightest and restricted (*tanutamaṃ saṃlikhitam*) [suffering]? It is the six spheres[24] which constitute the condition for the life faculty (*jīvitendriyapratyaya*) of disciples who have completed their training (*aśaikṣa*, i.e. arhats).

« [8] What is non-suffering which has the appearance of suffering and which is close to great restriction (*aduḥkhaṃ duḥkhapratibhāsaṃ mahāsaṃlekhapratyupasthānam*)? It is [the case] of bodhisattvas who have attained perfection (*pāramiprāpta*) and who deliberately continue to be reborn in existence (*bhavopapatti*).

« It is said that death (*maraṇa*) is suffering. Here death is threefold: that of a person whose mind is favorable (*kuśalacitta*), that of a person whose mind is unfavorable (*akuśalacitta*) and that of a person whose mind is neutral (*avyākṛta-*

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24 *Ṣaḍāyatanam*. eye, ear, nose, tongue, body and mental organ

citta). The death of a person whose mind is favorable should be understood as that which occurs when mental activity is clear (*paṭuke cittapracāre*), because of the power of good roots (*kuśalamūlabala*), or because of another's influence (*paropasaṃhāra*). The death of a person whose mind is unfavorable should be understood as that which also occurs when mental activity is clear because of the power of bad roots or because of another's influence. The death of a person whose mind is neutral should be understood as that which occurs when mental activity is clear or clouded, when it is incapable of mental construction (*abhisaṃskārāsamartha*) by reason of the lack of both.

« In a person who has done right (*śubhakārin*), the lower part of the body first becomes cold. However, in a person who has done wrong (*aśubhakārin*), the upper part of the body becomes cold. At that moment, the intermediate existence develops (*antarābhavo'bhinirvartate*) before him who has done wrong, for example, in the guise (*nirbhāsa*) of a black bull (or billy-goat) (*kṛṣṇa kutapa*),* or an extremely dark night (*andhakāratamisrā rātrī*); before a person who has done right, in the guise of white fabric (*śukla paṭa*) or a moonlit night (*sajyotsnārātrī*). There is an intermediate existence for a person who is to be reborn in the realm of desire (*kāmadhātu*) or in the realm of form (*rūpadhātu*), and for a person who is leaving the formless realm (*ārūpyadhātu*). He, too, is like a mind-made (*manomaya*) Gandharva.[25] He lives for seven days at the very most, and may well die before then. Sometimes he returns.[26]

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* A "black bull (or billy-goat)" should be corrected to a "black goat-hair blanket." See review by J. W. de Jong, appendix pp. 295-6.

25 *Gandharva* is explained as "he who lives on odors." For a detailed discussion, see Kośa, ch II, pp. 36-53.

26 He returns to his former abode, hoping to receive the merit of good actions done on his behalf by his family. So, in general, on the seventh day the family of the dead person accomplish in his name meritorious actions such as, for example, having the Teaching (*dharma*) expounded by a monk, giving alms (*mataka-dāna*) to the Community (*saṅgha*), and transferring the merit to him for his happiness in his new life

Dwelling there, he accumulates actions (*karma*), and he also sees similar beings (*sabhāgāṃś ca sattvān paśyati*). Wherever he is born, he has that physical form (*tad ākṛti*), and his movements are unopposed (*apratihatagati*). Like a being endowed with supernormal powers (*ṛddhimān*), moving rapidly (*āśugāmī*), he comes up against the place of his rebirth (*upapattyāyatane pratihanyate*). Just like the scales of a balance rising and falling, he dies and is bound by conception in the place of his rebirth. A being that is in the intermediate existence (*antarābhavastha*) arouses craving (*rāga*) for the place of his rebirth, and other defilements (*kleśa*) also constitute his condition (*pratyaya*). With that craving, the intermediate existence ceases, and the embryo (*kalala*) endowed with consciousness (*savijñānaka*) is born, and that is the result (*vipāka*). After that begins the development of the faculties (*indriya*), as explained in conditioned origination (*pratītyasamutpāda*)—in (one of) the four modes of birth (*yoni*, "womb"); egg-born (*aṇḍaja*), placenta-born (*jarāyuja*), exudation-born (*saṃsvedaja*), apparition-born (*upapādukaja*). »

SECTION TWO: *Samudayasatya*

« What is the Truth of the origin (*samudaya*) [of suffering]? It consists of the defilements (*kleśa*) and actions predominated by the defilements (*kleśādhipateya karma*). As the main explanation (*prādhānyanirdeśa*), the "thirst" (desire, *tṛṣṇā*) which produces re-existence and re-becoming (*paunarbhavikī*), which is linked to impassioned craving (*nandīrāgasahagatā*) and which finds its delight sometimes here and sometimes there (*tatratatrābhinandinī*), is designated by the Blessed One as the Truth of the origin [of suffering] (*samudayasatya*).

« What is the main meaning (*prādhānyārtha*)? It is the meaning which is present everywhere (*sarvatragārtha*). What is the meaning which is present everywhere? It is the fact that this "thirst" (*tṛṣṇā*) is present with respect to all objects (*vastusarvatraga*), on all occasions (*avasthāsarvatraga*), at all times

[past, present and future] (*adhvasarvatraga*), in all the realms of existence (*dhātusarvatraga*),[27] in all searches (*eṣaṇāsarvatraga*)[28] and in all forms (*prakārasarvatraga*).[29]

« What are the defilements (*kleśa*)? The defilements should be understood [1] through their enumeration (*parisaṃkhyāna*), [2] through their characteristics (*lakṣaṇa*), [3] through their emergence (*utthāna*), [4] through their objects (*ālambana*), [5] in their conjunction (*samprayoga*), [6] through their synonyms (*paryāya*), [7] through their divergences (*vipratipatti*), [8] with regard to their realms (*dhātu*), [9] through their groups (*nikāya*), and [10] through their abandonment (*prahāṇa*).

« [1] What is their enumeration (*parisaṃkhyāna*)? Six or ten defilements. Which are the six defilements? Craving (*rāga*), repugnance (*pratigha*), pride (*māna*), ignorance (*avidyā*), scepticism (*vicikitsā*) and (false) views (*dṛṣṭi*). Their number is taken to ten by the fivefold multiplication of views.[30]

« [2] What is their characteristic (*lakṣaṇa*)? If a thing (*dharma*) arises with the characteristic of perturbance (*apraśāntalakṣaṇa*), » and the appearance of which troubles the body and mind, that is the characteristic of the defilements.

[3] What is their emergence (*utthāna*)? If the latent tendency (*anuśaya*) of a defilement is not destroyed, if an object

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27. That is, in the realms of desire (*kāmadhātu*), of form (*rūpadhātu*) and of the formless (*ārūpyadhātu*).

28. That is, searches for pleasures and satisfactions of all kinds.

29. Such as desire for the continuity of existence (*bhava*) or annihilation (*vibhava*).

30. Thus, the ten defilements are: [1] craving (*rāga*), [2] repugnance (*pratigha*), [3] pride (*māna*), [4] ignorance (*avidyā*), [5] scepticism (*vicikitsā*), [6] the view of individuality (*satkāyadṛṣṭi*), [7] the view of grasping extremes (*antagrāhadṛṣṭi*), [8] adherence to views (*dṛṣṭiparāmarśa*), [9] adherence to observances and rituals (*śīlavrataparāmarśa*), and [10] false views (*mithyādṛṣṭi*). These ten defilements are numbers 19 to 28 in the list of *saṃskāras*. See above, p. 8. For *pañca dṛṣṭi* (five views), see also Kośa, ch. V, p. 15.

Cf. also *dasa kilesa* according to the Vibh, pp. 341, 391: [1] *lobho*, [2] *doso*, [3] *moho*, [4] *māno*, [5] *diṭṭhi*, [6] *vicikicchā*, [7] *thīnaṃ*, [8] *uddhaccaṃ*, [9] *ahirikaṃ*, [10] *anottappaṃ*.

favorable to its emergence occurs, and in that situation, if there is no profound attention, then a defilement emerges. That is called the emergence of the defilements.

[4] What is their object (*ālambana*)? All the defilements take as objects all the defilements and things pertaining to the defilements. And again, with the exception of ignorance, false views and scepticism, the other defilements of the realm of desire do not take the higher realms as their objects. The defilements of a higher realm do not take a lower realm as their object, because of the absence of craving for a lower realm. Certain defilements take cessation (*nirodha*) and the Path (*mārga*) as their objects, because of the absence of comprehension of cessation and the Path. Imagination with regard to them is considered here as taking them as objects. Moreover, the defilements are twofold: those that take immaterial objects (*avastukālambana*) and those that take material objects (*savastukālambana*). Which are those that take immaterial objects? They are the views (*dṛṣṭi*) and mental qualities associated with them. All the others are considered as taking material objects.

[5] What is their conjunction (*samprayoga*)? Craving (*rāga*) is not in conjunction with repugnance (*pratigha*). Just as with repugnance, it is not in conjunction with scepticism (*vicikitsā*), but in conjunction with the others. Just as with craving, so should repugnance also be understood. Repugnance is not in conjunction with craving, pride (*māna*) and false views (*dṛṣṭi*). Pride is not in conjunction with repugnance and scepticism. Ignorance is twofold: ignorance in conjunction with all the defilements and pure ignorance.[31] What is pure ignorance? It is ignorance with regard to the Truths. False views (*dṛṣṭi*) are not in conjunction with repugnance and scepticism. Scepticism is not in conjunction with craving, pride and false views.[32] The

31. Tib. *ma 'dres pa*, "unmixed" (*āveṇikī*?).

32. This sentence, which is found in the Tibetan and Chinese versions, is lacking in Pradhan's edition.

minor defilements (*upakleśa*)[33] such as anger (*krodha*) are not in conjunction with each other. Lack of self-respect (*āhrīkya*) and lack of modesty (*anapatrāpya*) are in conjunction everywhere with unfavorable (*akuśala*) things. Inertia (*styāna*), restlessness (*auddhatya*), lack of trust (*āśraddhya*), idleness (*kausīdya*) and indolence (*pramāda*) are in conjunction everywhere with what is defiled (*kliṣṭa*).

[6] What are their synonyms (*paryāya*)? All the defilements have synonyms denoting different meanings and different occasions: [1] fetter (*saṃyojana*), [2] bond (*bandhana*), [3] latent tendency (*anuśaya*), [4] minor defilements (*upakleśa*), [5] envelopment (*paryavasthāna*), [6] flood (*ogha*), [7] yoke (*yoga*), [8] clinging (*upādāna*), [9] tie (*grantha*), [10] hindrance (*nīvaraṇa*), [11] stump (*khila*), [12] stain (*mala*), [13] danger (*nigha*), [14] arrow (*śalya*), [15] accessory (*kiñcana*, lit. something), [16] misdeed (*duścarita*), [17] outflow (impurity, *āsrava*), [18] distress (*vighāta*), [19] burning (*paridāha*), [20] tribulation (*upāyāsa*),[34] [21] contention (*raṇa*), [22] fever (*jvara*), [23] dense forest (*vanatha* or *gahana*),[35] [24] obstruction (*vibandha*).

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33. There are twenty of them: [1] anger (*krodha*), [2] rancor (*upanāha*), [3] hypocrisy (*mrakṣa*), [4] malice (*pradāśa*), [5] envy (*īrṣyā*), [6] avarice (*mātsarya*), [7] illusion (*māyā*), [8] dissimulation (*śāṭhya*), [9] self-satisfaction (*mada*), [10] violence (*vihiṃsā*), [11] lack of self-respect (*āhrīkya*), [12] lack of modesty (*anapatrāpya*), [13] inertia (*styāna*), [14] restlessness (*auddhatya*), [15] lack of trust (*āśraddya*), [16] idleness (*kausīdya*), [17] indolence (*pramāda*), [18] confused memory (*muṣitasmṛtitā*), [19] inattention (*asamprajanya*), and [20] distraction (*vikṣepa*). These twenty minor defilements are nos. 29 to 48 in the list of *saṃskāras*. See pp. 8-9 above. Also see Triṃśikā, p. 29, and Kośa, ch. V, p. 88.

Cf. the list of sixteen *upakkilesas*, M I, p. 36 — [1] *abhijjhā-visamalobho*, [2] *byāpādo*, [3] *kodho*, [4] *upanāho*, [5] *makkho*, [6] *palāso*, [7] *issā*, [8] *macchariyaṃ*, [9] *māyā*, [10] *sāṭheyyaṃ*, [11] *thambho*, [12] *sārambho*, [13] *māno*, [14] *atimāno*, [15] *mado*, [16] *pamādo*.

The five hindrances (*pañca nīvaraṇa*) are usually considered as *cittassa upakkilesā* "minor defilements of the mind," S V, pp. 92, 108, 115; Vbh, p. 256.

34. This term is missing in Pradhan's reconstruction.

35. Pradhan's reconstruction: *vanasa*. [This is the correct term according to J. W. de Jong. See his review, appendix p. 296.]

[1] How many fetters (*saṃyojana*) are there? Why are they fetters? Where do they fetter? There are nine fetters: the fetters of [i] attachment (*anunaya*), [ii] repugnance (*pratigha*), [iii] pride (*māna*), [iv] ignorance (*avidyā*), [v] views (*dṛṣṭi*), [vi] adherence (*parāmarśa*), [vii] scepticism (*vicikitsā*), [viii] envy (*īrṣyā*) and, [ix] avarice (*mātsarya*).[36]

[i] What is the fetter of attachment (*anunaya-saṃyojana*)? It is desire (*chanda*) for the three realms.[37] He who is fettered by attachment does not feel disgust for the three realms. Because of the absence of disgust, he performs unfavorable (*akuśala*) actions and does not perform favorable (*kuśala*) actions. Thus, engendering future suffering, he is fettered by suffering.

[ii] What is the fetter of repugnance (*pratigha-saṃyojana*)? It is ill-will with respect to beings, to suffering and to the conditions of suffering.[38] He who is fettered by repugnance does not abandon objects of repugnance. Since he does not abandon them, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[iii] What is the fetter of pride (*māna-saṃyojana*)? There are seven kinds of pride: [1] pride (*māna*), [2] higher pride (*atimāna*), [3] supreme pride (*mānātimāna*), [4] pride of "I am" (*asmimāna*), [5] superior pride (*abhimāna*), [6] inferior pride (*ūnamāna*), and [7] false pride (*mithyāmāna*).[39] [1] What is

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36. In the Pāli texts (D, *Saṅgīti-sutta*; Vbh 377, A V 17, etc.) there are ten *saṃyojanas*: 5 *orambhāgiyas*: [1] *sakkāyadiṭṭhi*, [2] *vicikicchā*, [3] *sīlabbata-parāmāsa*, [4] *kāmacchanda*, [5] *vyāpāda*, and 5 *uddhambhāgiyas*: [6] *rūpa-rāga*, [7] *arūparāga*, [8] *māna*, [9] *uddhacca*, [10] *avijjā*. However, Vbh, p. 391, gives a slightly different list: [1] *kāmarāga*, [2] *paṭigha*, [3] *māna*, [4] *diṭṭhi*, [5] *vicikicchā*, [6] *sīlabbataparāmāsa*, [7] *bhavarāga*, [8] *issā*, [9] *macchariya*, [10] *avijjā*.

37. The realms of desire (*kāmadhātu*), of form (*rūpadhātu*) and of the formless (*ārūpyadhātu*).

38. This is exactly the definition of *pratigha*. See above, p. 11.

39. Also see Triṃśikā, p. 29. The list of the *sattamānas* is exactly the same in the Vbh, p. 383, except for their order. In the Vbh their order is: [1] *māno*, [2] *atimāno*, [3] *mānātimāno*, [4] *omāno* (Skt. *ūnamānaḥ*), [5] *adhimāno* (Skt *abhimānaḥ*), [6] *asmimāno*, [7] *micchāmāno* (Skt. *mithyāmānaḥ*).

pride? It is an exaltation of the mind in him who thinks: "I am superior to my inferior or I am equal to my equal." [2] What is higher pride? It is an exaltation of the mind in him who thinks: "I am superior to my equal or I am equal to my superior." [3] What is supreme pride? It is an exaltation of mind in him who thinks: "I am superior to my superior." [4] What is the pride of "I am?" It is an exaltation of mind which arises from the false belief in a self and things pertaining to a self in the five aggregates of attachment. [5] What is superior pride? It is an exaltation of mind in him who thinks he has attained particular high spiritual states (*uttaraviśeṣādhigama*) when he has not attained them. [6] What is inferior pride? It is an exaltation of mind in him who thinks he is only slightly inferior to a person who is very superior to him. [7] What is false pride? It is an exaltation of mind in him who thinks that he is virtuous when he is not. He who is fettered by pride does not understand the self and what pertains to the self. Not understanding them, he seizes the idea of self and what pertains to the self, performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[iv] What is the fetter of ignorance (*avidyā-saṃyojana*)? It is ignorance with respect to the three realms. He who is fettered by ignorance does not understand suffering and its origin. Not understanding them, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[v] What is the fetter of views (*dṛṣṭi-saṃyojana*)? There are three views: view of individuality (*satkāyadṛṣṭi*), view of seizing extremes (*antagrāhadṛṣṭi*) and false view (*mithyādṛṣṭi*). He who is fettered by views seeks and clings to an imaginary false deliverance. Clinging to a false deliverance, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[vi] What is the fetter of adherence (*parāmarśa-saṃyojana*)? It is adherence to views (*dṛṣṭiparāmarśa*) and adherence to observances and rituals (*śīlavrataparāmarśa*). He who is fettered by adherence imagines and clings to false means of deliverance. Clinging to false means of deliverance,

he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[vii] What is the fetter of scepticism (*vicikitsā-saṃyojana*)? It is perplexity with respect to the Truths. He who is fettered by scepticism has doubts with respect to the Jewels of the Buddha, his Teaching (*dharma*) and the Community (*saṅgha*), and does not behave correctly towards the Three Jewels (*ratnatraya*). Not behaving correctly towards the Three Jewels, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[viii] What is the fetter of envy (*īrṣyā-saṃyojana*)? It is an angry thought aroused by intolerance of another's well-being in him who seeks gains and honors. He who is fettered by envy seeks gains and honors and does not revere the Teaching (*dharma*). Respecting gains and honors, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[ix] What is the fetter of avarice (*mātsarya-saṃyojana*)? It is strong mental attachment in him who seeks gains and honors. He who is fettered by avarice is attached to accumulation and does not respect the idea of relinquishing. Being attached to accumulation, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[2] A bond (*bandhana*) is threefold: bond of craving (*rāga*), bond of hatred (*dveṣa*) and bond of delusion (*moha*). By the bond of craving, beings are bound to suffering incurred by transformation (*vipariṇāmaduḥkha*); by the bond of hatred, beings are bound to ordinary suffering (*duḥkhaduḥkha*); by the bond of delusion, beings are bound to suffering as a conditioned state (*saṃskāraduḥkha*). Furthermore, because of craving, hatred and delusion, there is no freedom in the practice of favorable actions. That is why they are called "bonds."

[3] There are seven latent tendencies (*anuśaya*): latent tendencies of [i] craving for sense-pleasures (*kāmarāga*), [ii] repugnance (*pratigha*), [iii] craving for existence and becoming

(*bhavarāga*), [iv] pride (*māna*), [v] ignorance (*avidyā*), [vi] views (*dṛṣṭi*), and [vii] scepticism (*vicikitsā*).[40]

[i] What is the latent tendency of craving for sense-pleasures (*kāmarāgānuśaya*)? It is an unruly tendency (*dauṣṭhulya*) to craving for sense-pleasures.

[ii] What is the latent tendency of repugnance (*pratighānuśaya*)? It is an unruly tendency to repugnance.

[iii] What is the latent tendency of craving for existence and becoming (*bhavarāgānuśaya*)? It is an unruly tendency to craving for the realms of form and of the formless.

[iv] What is the latent tendency of pride (*mānānuśaya*)? It is an unruly tendency to pride.

[v] What is the latent tendency of ignorance (*avidyānuśaya*)? It is an unruly tendency to ignorance.

[vi] What is the latent tendency of views (*dṛṣṭyanuśaya*)? It is an unruly tendency to [false] views.

[vii] What is the latent tendency of scepticism (*vicikitsānuśaya*)? It is an unruly tendency to scepticism.

In him who is not free from the search for sense pleasures, the latent tendencies of craving for sense-pleasures and repugnance remain underlying. In him who is not free from the search for existence and becoming, the latent tendency of craving for existence and becoming remains underlying. In him who is not free from the search for the false holy life (*mithyābrahmacarya*), the latent tendencies of pride, ignorance, false views and scepticism remain underlying. Those beings possess weak counteractives (*hīnapratipakṣa*) and, having self-satisfaction (*mada*) and pride, as well as delusion with respect to the Truths, they imagine false deliverance and the path leading to it, and become confused and sceptical regarding the teaching and the discipline (*dharmavinaya*) of the Buddha.

[4] As for the minor defilements (*upakleśa*), those which are [major] defilements are also minor defilements, but minor

40 The same list in the Pāli texts, e.g. A IV, p. 9, *Saṅgīti-sutta* in D, Vism, p. 684. Only their order is different: [i] *kāmarāga*, [ii] *paṭigha*, [iii] *diṭṭhi*, [iv] *vicikicchā*, [v] *māna*, [vi] *bhavarāga*, and [vii] *avijjā*.

defilements are not [major] defilements. Except for the [major] defilements, the rest of what is defiled—they are all mental activities (*caitasikadharma*) included in the aggregate of formations. And which are they? Except for six defilements beginning with craving (*rāga*), the other impure mental activities beginning with anger (*krodha*) included in the aggregate of formations.[41] However, craving (*rāga*), hatred (*dveṣa*) and delusion (*moha*) as mental activities are also called minor defilements, because the mind is defiled by them and because there is no detachment, no deliverance, no abandonment of the hindrances. That is why they are called minor defilements.[42] As the Blessed One said: "For a long period, craving, hatred and delusion defiled, distracted and polluted your mind."

[5] There are eight envelopments (*paryavasthāna*): [i] inertia (*styāna*), [ii] languor (*middha*), [iii] restlessness (*auddhatya*), [iv] remorse (*kaukṛtya*), [v] envy (*īrṣyā*), [vi] avarice (*mātsarya*), [vii] lack of self-respect (*āhrīkya*), and [viii] lack of modesty (*anapatrāpya*). They are called envelopments because they cover the mind completely, actively and ceaselessly. Furthermore, at the moment of acquisition of the image[43] (*udgrahanimitta*)[44] during the development of concentrated calm (*śamathabhāvanā*), and also on the occasion of the practice of the pure, virtuous and holy life, these envelopments cover the mind.

[6] A flood (*ogha*) is fourfold: the floods of [i] sense-pleasures (*kāmaugha*), [ii] existence and becoming (*bhavaugha*), [iii] false views (*dṛṣṭyogha*), and [iv] ignorance (*avidyaugha*).[45] Flood means, in the symbolic sense, a water course rushing down a slope. The first is a reflection on the search for

41. See the list of the formations above, pp. 8-9.

42. Thus M I, p. 91, gives *lobha, dosa, moha* as *cittassa upakkilesā*. *Upakkilesa* is used as a synonym of *lobha* and of *abhijjhākāyagantha* in their definition in Dhs, pp. 189, 201.

43. During meditation on a *kasiṇa*. See Vism, p. 125.

44. Pradhan's reconstruction: *pragrahanimitta*.

45. The same list of four *oghas* in the same order: S IV, p. 257; V, pp. 59, 292, 309; D III, p. 230.

sense-pleasures. The second is a reflection on the search for existence and becoming. The last two are reflections on the search for a false holy life. This [is explained] by the relationship between subject and object (*āśrayāśritasambandha*).

[7] A yoke (*yoga*) is fourfold: the yokes of [i] sense-pleasures (*kāmayoga*), [ii] existence and becoming (*bhava-yoga*), [iii] false views (*dṛṣṭiyoga*), and [iv] ignorance (*avidyā-yoga*).[46] A yoke means the obstruction of detachment, since it is contrary to purification. They are, again, reflections on the search [for four things as in the previous case] respectively.

[8] Clinging (*upādāna*) is fourfold: clingings to [i] sense-pleasures (*kāmopādāna*), [ii] false views (*dṛṣṭyupādāna*), [iii] observances and rituals (*śīlavratopādāna*), and [iv] the theory of self (*ātmavādopādāna*).[47] Clinging should be understood as engendering contention and rebirth. What is the result? Because of the obstructive defilement of craving for sense-pleasures, the laity argue. The first clinging is the root of that kind of argument. Because of the obstructive defilement of adherence to false views, the religious contend. The last three clingings constitute the root of that contention. The sixty-two kinds of false views constitute clinging to views. Clinging to observances and rituals is the austere ascetic practice which follows different observances and rituals. Clinging to the theory of self is the idea of self associated with that [ascetic practice]. Because of the clingings to false views and to observances and rituals, sectaries argue, but do not argue about clinging to the theory of self (*ātmavāda*), nonetheless they argue with the adherents of the Dharma. Hence, they are called clingings (*upādāna*) because they are attached to the cause of contentions, and because they incur painful results in future births.

[9] There are four ties (*grantha*): the bodily ties (*kāya-grantha*) of [i] covetousness (*abhidhyā*), [ii] ill-will (*vyāpāda*),

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46 The same list of four *yogas* in the same order A II, p 10, D III, p 230, S V, p 59

47 The same list of four *upādānas* in the same order D II, p 58, III, p 230 M I, pp 51, 66 S II, p 3 V, p 59

[iii] adherence to observances and rituals (*śīlavrataparāmarśa*), and [iv] dogmatic fanaticism (*idaṃsatyābhiniveśa*, lit. passionate attachment to [the idea]: "this is the [only] truth").[48] A tie should be understood as bodily gripping of a person whose mind is devoted to concentration. What is the result? The mind is distracted in four ways: [i] because of attachment to things such as wealth; [ii] because of misconduct in respect of disputable things; [iii] because of suffering incurred by austere observances and rituals; [iv] because of decisions concerning knowable things taken with superficial attention (*ayoniśo*).

[10] There are five hindrances (*nīvaraṇa*): the hindrances of [i] desire for sense-pleasures (*kāmacchanda*), [ii] ill-will (*vyāpāda*), [iii] inertia and languor (*styāna-middha*), [iv] restlessness and remorse (*auddhatya-kaukṛtya*), and [v] scepticism (*vicikitsā*).[49] A hindrance should be understood as an obscuring of the favorable side (*kuśalapakṣa*), and [particularly] with regard to devotion to the religious life (*pravrajyābhirati*), in the case of an accusation concerning the moral life (*pratipatticodanā*), during concentrated calm (*śamatha*) at the moment of acquisition of the image (*udgraha*) and during equanimity (*upekṣā*).

[11] A stump (*khila*) is threefold: the stumps of craving, hatred and delusion.[50] Characteristics endowed with craving, etc., are aroused by the earlier practice concerning craving, hatred and delusion. They are called "stumps" because they are difficult to uproot for beings because of the lack of control of their minds, the lack of flexibility of their minds and the difficulty of deliverance.

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48. The same list of four *granthas* in the same order: S V, p. 59; D III, p. 230; Vism, p. 683. The last explains *grantha* as binding name and form *nāmakāyassa ceva rūpakāyassa ca ganthanato*.

49. The same list of five *nīvaraṇas* in the same order: D I, p. 246; M I, p. 60; A III, p. 63; Vbh, p. 199; Vism, p. 146, etc.

50. The same list of three *khilas* in S V, p. 57. However, D III, pp. 237-8; M I, p. 101; A IV, p. 460, give a list of five *cetokhilas* "stumps of the mind:" [i] doubt concerning the Master (*satthā*), [ii] the Dhamma, [iii] the Sangha, [iv] the value of the precepts (*sikkhā*), and [v] angry attitude of mind towards one's co-religious (*sabrahmacārī*).

[12] A stain (*mala*) is threefold: the stains of craving, hatred and delusion.[51] This is misconduct caused by craving, hatred and delusion. Wise co-religious (*sabrahmacārī*), seeing another [religious] behaving in that way in a village or a forest, will say: "That venerable is committing such-and-such faults, behaving in such-and-such ways. He is a thorn in the village, he is fleshly (*āmiṣa*) and impure." That is why they are called "stains."

[13] There are three dangers (*nigha*): the dangers of craving, hatred and delusion. Craving, hatred and delusion are called dangers because due to them beings are tormented ceaselessly for a long period in birth and death.

[14] There are three arrows (*śalya*): the arrows of craving, hatred and delusion.[52] Craving, hatred and delusion are called "arrows" because they arouse attachment to existence and the instruments of existence (*bhavopakaraṇa*), because they uphold uninterrupted continuity and because they arouse scepticism towards the Buddha, the Dharma and the Sangha, and [the four Truths of] suffering, its origin, its cessation and the Path.

[15] There are three accessories (*kiñcana*, lit. something): the accessories of craving, hatred and delusion.[53] They are called accessories because, in the accumulation of wealth due to craving, hatred and delusion, one feels fear, malevolence and confusion while wanting even more.

[16] There are three misdeeds (*duścarita*): misdeeds of craving, hatred and delusion.[54] Craving, hatred and delusion are called misdeeds because due to them one does wrong through body, speech and mind (*kāyavāṅmanoduścaritāni*). Again, this definition is given because craving, hatred and delusion are the bad roots (*akuśalamūla*) of unfavorable misdeeds derived from

51 The same list of three *malas* Vbh, p 368

52 Vbh, p 377, gives a list of five *sallas* (= *śalyas*) *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*

53 The same list of three *kiñcanas* D III, p 217 M I, p 298, S IV, p 297, Vbh, p 368

54 In the Pāli texts the three misdeeds are usually enumerated as misdeeds of body (*kāyaduccarita*), speech (*vacīduccarita*) and mind (*manoduccarita*) A I, pp 114, 138 Vbh, p 383, etc

them. Why is that? In the world one does wrong because of worldly trifles; one does wrong while thinking of an injustice done to oneself [by someone], and one does wrong through attachment to false teachings. Hence, craving, hatred and delusion, which are bad roots, are called misdeeds.

[17] There are three outflows (*āsrava*, impurity): the outflows of the sense-pleasures (*kāmāsrava*), of existence and becoming (*bhavāsrava*), and of ignorance (*avidyāsrava*).[55] They are called outflows because they make the mind dispersed and flowing. Why is that? The outflow of the sense-pleasures is due to external dispersion; the outflow of existence and rebecoming is due to internal dispersion; the outflow of ignorance is due to both those dispersions.

[18] There are three distresses (*vighāta*):[56] the distresses of craving, hatred and delusion. It is the search for existence and becoming, and the search for material things necessary to existence (*pariṣkāra*) due to craving, hatred and delusion. They are called distresses because one is always afflicted by the suffering of poverty, etc.

[19] There are three burns (*paridāha*):[57] the burns of craving, hatred and delusion. This is passionate attachment to the major and minor characteristics (*lakṣaṇānuvyañjana*) [of a person or a thing], caused by superficial (*ayoniśo*) thought due to craving, hatred and delusion. They are called burns because they burn the body and mind though passionate attachment to the major and minor characteristics.

[20] There are three tribulations (*upāyāsa*): the tribulations of craving, hatred and delusion. This is desire and attachment here and there, caused by craving, hatred and delusion. They

55. The list of the same three *āsravas* (Pāli, *āsava*) in M I, p. 55; A I, pp. 165, 196; II, p. 211; III, pp. 93, 414; S IV, p. 256; V, pp. 56, 189; Vbh, p. 364. However, there is a list of four *āsavas*: *kāmāsava*, *bhavāsava*, *diṭṭhāsava* and *avijjāsava*, in the *Mahāparinibbāna-sutta*, D II, pp. 81, 84, 91, 98, 123, 126.

56. In the Pāli texts very often as a synonym for *kilesa* in general, but there is no precise list of *vighātas*.

57. *Pariḷāha* (= *paridāha*) in the Pāli texts is generally used as a synonym of *kilesa*, but there is no precise list of them.

are called tribulations because, when the situation changes, one is affected by sorrow, lamentation, suffering and sadness.

[21] There are three contentions (*raṇa*): the contentions of craving, hatred and delusion. They are called "contentions" because, due to craving, hatred and delusion, one fights with weapons and sticks, and one creates all kinds of contentions and conflicts.

[22] There are three fevers (*jvara*): the fevers of craving, hatred and delusion. They are called "fevers" because, due to craving, hatred and delusion, one is burnt by the great heat of unjust craving (*adharmarāga*), excessive covetousness (*viṣamalobha*) and false teachings (*mithyādharma*).

[23] There are three dense forests (*vanatha* or *gahana*):* the dense forests of craving, hatred and delusion. They are called "dense forests" because, due to craving, hatred and delusion, beings are engaged in activities which engender birth and death and are born in different groups consisting of the five destinies in the continuity of existence.

[24] There are three obstructions (*vibandha*): the obstructions of craving, hatred and delusion. Because of craving, hatred and delusion, there is a great longing concerning the body and wealth, lack of comprehension, desire for contention, satisfaction even when having little favorable (*kuśala*). They are called obstructions because, due to them, one does not develop favorable things. Hence, the synonyms of defilement are innumerable (*apramāṇa*).

What is their depravation (*vipratipatti*)?[58] Two defilements,

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* The correct term is *vanasa* See n 35 above, p 97

58. *Vipratipatti* usually means "misconduct," "offence," "fault," "misfortune," "divergence," "difference," "contradiction," "contrarity," "incompatibility," "mistaken perception," "false objection," "repugnance," "hostility," "conflict," "confusion," 'perplexity " However, here the term expresses the idea of diverting, prejudicing, deforming, perverting and depraving the mind in such a way that it cannot have a right view of an object or idea. For example, when the mind is depraved or deformed by *rāga* or *pratigha*, it cannot understand an object or idea correctly, objectively, because it is then prejudiced or deformed either by craving (*rāga*) or repugnance (*pratigha*), and consequently it takes a perverted view

craving (*rāga*) and repugnance (*pratigha*), deprave [the mind] with regard to objects (*viṣaya*) and views (*dṛṣṭi*). Pride (*māna*) depraves [the mind] with regard to beings and views. The view of individuality (*satkāyadṛṣṭi*), the idea of grasping extremes (*antagrāhadṛṣṭi*) and false views (*mithyādṛṣṭi*) deprave [the mind] with regard to knowables (*jñeya*). Adherence to views (*dṛṣṭiparāmarśa*) and adherence to observances and rituals (*śīlavrataparāmarśa*) deprave [the mind] with regard to views. Scepticism (*vicikitsā*) depraves [the mind] with regard to counteractions (*pratipakṣa*). Ignorance (*avidyā*) depraves [the mind] everywhere. The ten defilements[59] deprave [the mind] with regard to [the Truths of] suffering and its origin, because they are their nearest bases. And again, the ten defilements deprave [the mind] with regard to cessation and the Path, because they arouse fear regarding them.

[8] What are their realms (*dhātu*)? Except for repugnance (*pratigha*), all the other [defilements] are linked to the three realms. As for repugnance, it is linked only to the realm of desire (*kāmadhātu*). Moreover, craving (*rāga*) is in conjunction with happiness (*sukha*), joy (*prīti*)[60] and equanimity (*upekṣā*) in the realm of desire. As it is in the realm of desire, so it is in the first and second absorptions (*dhyāna*). In the third absorption it is in conjunction with happiness and equanimity. Above that, it is in conjunction only with equanimity.[61] Repugnance is in conjunction with suffering (*duḥkha*), sorrow and equanimity. Pride (*māna*) is in conjunction with joy and equanimity in the realm of desire. In the first and second absorptions it is in conjunction with happiness, joy and equanimity; in the third absorption, with happiness and equanimity; above that, it is in conjunction

59. See above, p. 95.

60. Pradhan's reconstruction: *saumanasya*. However, the term *prīti* is more appropriate because it is also connected with the *dhyānas* as indicated in the following sentences. *Prīti* is a member of *dhyāna* but not of *saumanasya*.

61. That is, *rāga* is in conjunction with *sukha*, *prīti* and *upekṣā* in the first and second *dhyānas*, with *sukha* and *upekṣā* in the third, and with *upekṣā* in the fourth.

only with equanimity. As is pride, so are the view of individuality (*satkāyadṛṣṭi*), the idea of grasping extremes (*antagrāhadṛṣṭi*) and adherence to observances and rituals (*śīlavrataparāmarśa*). False view (*mithyādṛṣṭi*) is in conjunction with sorrow, joy and equanimity in the realm of desire. In the realms of form and of the formless, it is in conjunction with feeling. Scepticism (*vicikitsā*) is in conjunction with sorrow and equanimity in the realm of desire, and it is conjoined in accordance with feeling in the realms of form and of the formless. Ignorance (*avidyā*) is twofold: conjoined and pure. Since it is in conjunction with all the defilements, ignorance in conjunction is conjoined in accordance with feeling. Pure ignorance is in conjunction with sorrow and equanimity in the realm of desire. In the higher realms, it is conjoined in accordance with feeling. Why are all the defilements in conjunction with equanimity? Because all the defilements are in decline due to their apathy. Furthermore, craving (*rāga*) in the realm of desire pertains to the six groups of consciousness.[62] As is craving, so are repugnance and ignorance. Craving in the realm of form pertains to four groups of consciousness,[63] and in the realm of form it pertains to the group of mental consciousness. As is craving, so is ignorance. Pride, false view and scepticism pertain everywhere linked to the group of mental consciousness. Moreover, craving, repugnance and pride in the realm of desire are only active with certain objects. As in the realm of desire, so also in the realm of form and of the formless the other defilements are everywhere active with all the objects.

[9] What are their groups (*nikāya*)? There are two groups of defilements: the group which should be abandoned through internal vision (*darśanaprahātavyanikāya*) and the group which should be abandoned through mental cultivation (*bhāvanāprahātavyanikāya*). The group which should be

62 Visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

63 Visual, auditory, tactile and mental consciousnesses. See Kośa, ch VII, p. 163

abandoned through internal vision is again fourfold: the group which should be abandoned through the internal vision of suffering, the group which should be abandoned through the internal vision of the origin [of suffering], the group which should be abandoned through the internal vision of cessation, and the group which should be abandoned through the internal vision of the Path. In the realm of desire, the ten defilements[64] should be abandoned through the internal vision of suffering. As with those which should be abandoned through the internal vision of suffering, so are those which should be abandoned through the internal vision of the origin [of suffering], cessation and the Path. In the realm of form, those which should be abandoned separately through the four internal visions of suffering, etc., are nine defilements, with the exception of repugnance. As it is in the realm of form, so it is in the formless realm. Thus, the groups of defilements which should be abandoned through internal vision are one hundred and twelve in number.[65] In the realm of desire, six defilements should be abandoned through mental cultivation: [1] the innate view of individuality (*sahajā satkāyadṛṣṭiḥ*), [2] the idea of grasping extremes (*antagrāha-dṛṣṭi*), [3] craving (*rāga*), [4] repugnance (*pratigha*), [5] pride

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64. See above, p. 95.

65. In the realm of desire:

to be abandoned through the internal vision of suffering	10	defilements,
— — — — its origin	10	—
— — — — cessation	10	—
— — — — the Path	10	—
In the realm of form:		
to be abandoned through the internal vision of suffering	9	defilements,
— — — — its origin	9	—
— — — — cessation	9	—
— — — — the Path	9	—
In the formless realm:		
to be abandoned through the internal vision of suffering	9	defilements,
— — — — its origin	9	—
— — — — cessation	9	—
— — — — the Path	9	—
Total:	112	—

(*māna*), and [6] ignorance (*avidyā*). In the realm of form, with the exception of repugnance, the other five [defilements] should be abandoned through mental cultivation. As in the realm of form, so it is in the formless realm. Thus, the groups of defilements which should be abandoned through mental cultivation are sixteen in number.[66]

[10] What is their abandonment (*prahāṇa*)? They are abandonments through analysis, through attention and through obtaining. What is abandonment through analysis? It is [abandonment] through complete knowledge (*parijñāna*?), through separation (*visaṃyoga*) and through obtaining the counteractives (*pratipakṣalābha*). What is complete knowledge? It is complete knowledge of things which constitute the cause (*nidāna*), complete knowledge of the own-nature [of things] and complete knowledge of their bad consequences (*ādīnava*). What is separation? It is the fact of not seizing what appears on the instant. What is the obtaining of the counteractives? It is the path of the obtaining of the counteractives by means of which one does not permit the arising of [the wrong] that has not already arisen (*anutpannasya anutpāda*), or one abandons [the wrong] that has already arisen (*utpannasya prahāṇa*). What is abandonment through attention? By means of attention, which generalizes all objects, one sees all things as having no self. One abandons the defilements, by understanding their impermanence, etc., through the development of the idea of impermanence, etc. What is abandonment through obtaining? [There is no obtaining] of the past, since it has ceased, nor of the future, since it has not yet arisen, nor of the present, since it is co-existent. Abandonment is merely the rejection of the obtaining of unruliness (*dauṣṭhulya*) by the defilements. Since unruliness [by the defilements] appears, the counteractives appear;

66 *Saṣṭiḥ* (sixty) in Pradhan's reconstruction is obviously an error.

Defilements to be abandoned through mental cultivation in the	*kāmadhātu*	6
—	*rūpadhātu*	5
—	*ārūpyadhātu*	5
	Total	16

since the counteractives appear, unruliness ceases (disappears) simultaneously. Just as, in the world, when light appears, darkness vanishes. This is disjunction. When future defilements remain among unarisen things, then that is called abandonment.[67]

What is action dominated by the defilements (*kleśādhipateyakarma*)? The action of volition (*cetanākarma*) and the action done after having willed (*cetayitvā karma*).[68] All that is the characteristic of action.

Furthermore, action is fivefold: action of perception (or of reception, *upalabdhikarma*),[69] action of function (*kāritrakarma*),[70] action of intention (*vyavasāyakarma*),[71] action of transformation (*pariṇatikarma*)[72] and action of acquisition (*prāptikarma*).[73] In this context what is generally meant is the action of intention (*vyavasāyakarma*).

What is action of volition (volitional action, *cetanākarma*)? It is meritorious action (*puṇyakarma*), demeritorious action (*apuṇyakarma*) and immovable action (*āniñjyakarma*).[74]

What is action done after having willed (*cetayitvā karma*)? It is physical (*kāyakarma*), vocal (*vākkarma*) and mental (*manaskarma*) action. Those three actions, physical, vocal and mental, are favorable (*kuśala*) and unfavorable (*akuśala*).

Which are unfavorable (*akuśala*)? They are the ten kinds

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67. Cf. Vism, p. 50: *Ettha ca pahānanti koci dhammo nāma natthi aññatra vuttappakāranaṃ pāṇātipātādīnaṃ anuppādamattato* "Here there is nothing called abandonment except for the simple non-appearance of the destruction of life, etc., as it has been explained."

68. Cf. the Pāli term *sañcetanika-kamma*, M III, p. 209; A V, pp. 292, 294, 297, 299. Also see Kośa, ch. IV, p. 1.

69. This is action by the sense faculties such as the perception or reception by the eye of an external object such as visible form.

70. Such as support (*ādhāra*, *āśraya*). The function of the earth is to support things that are on it. The function of matter (*rūpa*) is to obstruct (*rundhati*) space.

71. This is volitional action by the mind, speech or body.

72. Activities such as making an ornament out of gold by a goldsmith.

73. This refers to things such as direct understanding (*sākṣātkarma*) of Nirvāṇa by means of the Noble Eightfold Path.

74. These are the *dhyānas*.

of unfavorable actions: [1] destruction of life (*prāṇātipāta*),[75] [2] theft (*adattādāna*, lit. taking what is not given), [3] sensuality (*kāmamithyācāra*, lit. illicit sexual relations), [4] lying (*mṛṣāvāda*), [5] slander (*piśunavāk* or *paiśunya*), [6] harsh speech (*paruṣavāk*), [7] idle talk (*sambhinnapralāpa*), [8] excessive avarice (*abhidhyā*), [9] ill-will (*vyāpāda*), and [10] false views (*mithyādṛṣṭi*).[76]

Which are favorable (*kuśala*)? They are the ten kinds of favorable actions: [1] abstention (*virati*) from the destruction of life, [2] abstention from theft, [3] abstention from sensuality, [4] abstention from lying, [5] abstention from slander, [6] abstention from harsh speech, [7] abstention from idle talk, [8] absence of excessive avarice (*anabhidhyā*),[77] [9] absence of ill-will (*avyāpāda*), and [10] right views (*samyakdṛṣṭi*).

Furthermore, the destruction of life, etc., have five conditions: object (*vastu*),[78] intention (*āśaya*),[79] application (*prayoga*),[80] defilement (*kleśa*)[81] and accomplishment (*niṣṭhā-gamana*).[82]

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75. The translation by L. de La Vallée Poussin of the term *prāṇātipāta* as "murder" (Kośa, ch. IV, pp. 46, 153, 163, 186, 188, etc.) is incorrect. The term means the destruction of any living being, even an insect, and murder is included in it However, murder in particular, which is one of the four *pārājikas* for a bhikṣu, is expressed, not by the term *prāṇātipāta*, but by the expression *manussaviggahaṃ jīvitā voropeyya* "to deprive a human being of life."

76. The same list of ten *akuśala* and *kuśala* [actions] in the Pāli texts. See M III, p. 45, *Sevitabba-asevitabba-sutta* (no. 114); A V, p. 264. Also Vism p. 684.

77. Note the term "abstention" (*virati*) with reference to the first seven unfavorable actions beginning with the destruction of life (*prāṇātipāta*), and this *virati* is included in the *śīla* (morality) which governs only physical and verbal actions. However, the last three, beginning with *abhidhyā*, are mental actions. There it is not a case of abstention (*virati*), but the absence of excessive avarice, etc.

78. I.e., *prāṇa*, a living being.

79. I.e., *vadhakacitta*, a violent thought, intention of killing.

80. I.e., the action of killing itself.

81. *Rāga, dveṣa, moha*, together or separately, at the moment of killing.

82. I.e. the completion of the action of killing. These five conditions should be fulfilled in order to complete an unfavorable act. If one of those five is missing, the unfavorable action will not be complete. Let us take, for example,

The Sūtra mentions volitional action (*cetanākarma*). Which are volitional actions? They are: [1] volitional action occasioned by another's order, [2] volitional action occasioned by another's suggestion, [3] volitional action performed without knowing [right and wrong], [4] volitional action performed under the influence of [bad] roots,[83] and [5] volitional action occasioned by perverse views (*viparyāsa*).[84] Among these [five], if one of the [last two] volitional actions, under the influence of [bad] roots or perverse views, is performed or acquired, its result will necessarily be experienced. "Performed" means "produced by conduct;" "acquired" means "assembled by the residues (*vāsanā*)."

Actions whose results are determined are mentioned in the Sūtra. Which are determined actions? [1] Determining an act by action,[85] [2] determining the experience of results,[86] and [3] determining the occasions.[87]

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the last condition, *niṣṭhāgamana* "accomplishment," in respect of the unfavorable action of killing. If a person shoots at an animal with the intention of killing it, but misses, and in consequence the animal escapes, he has certainly committed an unfavorable mental action by arousing bad thoughts such as craving, hatred, etc. However, the unfavorable action of killing an animal is not complete, because there is no *niṣṭhāgamana*, accomplishment of action, although the other four conditions are fulfilled. Let us take the first condition, *vastu* "object," that is, a living being. If a person shoots at a rock in the darkness, thinking it is an animal, and reaches his target, the unfavorable action of killing is not complete, because the *vastu* (object, living being) is not there, but he commits an unfavorable mental action by arousing bad thoughts. Let us take the *āśaya*, "intention." If a person crushes an insect underfoot without thinking of it, without intention (*āśaya*) and kills it, there is an action of killing, but it is not an unfavorable action because there is no *āśaya*, intention, and in consequence no other defilements. Such is the case in respect of the other conditions.

83. Namely, *lobha*, *dveṣa*, *moha*, which are the bad roots (*akuśalamūla*).

84. Of these five kinds of action, the first three are weak and the last two are strong.

85. That is, a certain act in this life becomes necessary or inevitable as a result of a former action (*karma*).

86. This refers to nos. [4] and [5] in the preceding paragraph.

87. There are three occasions in which an action can produce its results: [1] during the present life (*dṛṣṭadharmavedanīyakarma*), [2] during the imme-

The results of the fruition (*vipākaphala*) of the ten kinds of unfavorable actions are produced in the three bad destinies (*durgati*); the results of the weak, middling and strong actions are produced [respectively] in the realms of animals (*tiryak*), ghosts (*preta*) and the hells (*naraka*). Their secondary results (*niṣyandaphala*), separately and appropriately, are dangers that threaten the person and things pertaining to him, in those who are born among human beings. Their predominant results (*adhipatiphala*), separately and appropriately, are dangers that threaten external things.[88]

It is said in the Sūtra: The results of the fruition (*vipākaphala*) of the ten kinds of favorable actions are produced in those who are born as gods or men in the realms of the gods or men. Their secondary results (*niṣyandaphala*), separately and appropriately, are the growth of welfare of the person and things pertaining to him in those realms. Their predominant results (*adhipatiphala*), separately and appropriately, are the growth of external things in those realms.

The results of favorable and unfavorable actions are produced in the good and bad destinies (*sugati, durgati*). This also, through the projecting action (*ākṣepaka-karma*) and the completing action (*paripūraka-karma*).[89] What is projecting action? It is the action by means of which the result of fruition is produced. What is completing action? It is the action by means of

diately succeeding life (*upapadyavedanīyakarma*), and [3] later in subsequent lives (*aparaparyāyavedanīyakarma*).

88. For details concerning the results produced separately and appropriately, see *Cullakammavibhaṅga-sutta* (no. 135) of M. See also Kośa, ch. IV, p. 186.

89. *Ākṣepaka-karma* corresponds to *janaka-kamma* in the Pāli Abhidhamma. It is the karma that produces rebirth. *Paripūraka-karma* corresponds to *upatthambhaka-kamma* in Pāli. This karma helps to develop conditions in a given situation. If a person is born into a well-off family, that is the result of an *ākṣepaka-karma* (or *janaka-kamma*). The mere fact of being born into such a family does not mean that he will obtain all the advantages of that fortunate situation. It is *paripūraka-karma* (or *upatthambhaka-kamma*) which helps him to make the best of it.

which, after having been born, one experiences good or bad results. An action can project a life (*ātmabhāva*), or several actions can project a life, or several actions can project several lives. A being is accompanied by several actions. In such a case, what is the order of the results of fruition? That which is the most serious[90] is the first to produce its results, then that which is manifested at the moment of death,[91] then that which is habitually performed earlier,[92] finally that which was performed formerly [in a past life].[93]

The Sūtra says: Action is threefold: meritorious action (*puṇyakarma*), demeritorious action (*apuṇyakarma*) and immovable action (*āniñjyakarma*). What is meritorious action? It is favorable action (*kuśalakarma*) associated with the realm of desire (*kāmapratisaṃyukta*). What is demeritorious action? It is unfavorable action (*akuśalakarma*). What is immovable action? It is favorable action associated with the realms of form and of the formless (*rūpārūpyapratisaṃyukta*).

The Sūtra says: Meritorious, demeritorious and immovable (*puṇya, apuṇya, āniñjya*) actions are formations (*saṃskāra*) conditioned by ignorance (*avidyā*). Why are meritorious and immovable actions called formations conditioned by ignorance? Ignorance is twofold: ignorance of results (*vipāka-avidyā*) and ignorance of reality (*tattvārtha-avidyā*). Ignorance of results produces demeritorious formations (*apuṇya-saṃskāra*). Ignorance of reality produces meritorious and

90. Pradhan's reconstruction: *audārika-karma*. But very likely *guru-karma*. Cf. Kośa, ch. IX, p. 297. In Pāli it is also *garu-* or *garuka-kamma*.

91. *Āsanna-* or *maraṇāsanna-kamma* in Pāli.

92. In Pāli *ācinnaka-* or *bahula-kamma*.

93. This refers to *kaṭattā-kamma* in Pāli. These four actions produce their results in that order. A serious action has priority over all the others. If there is no serious action, then an action which occurs in the mind at the moment of death produces its results. If no particular action occurs in the mind at the moment of death, then the most frequently performed action produces its results. If none of these three actions finds occasion to produce their results then an action performed in a past life will produce its results. See Kośa, ch. IX, p. 297.

immovable formations (*puṇya-āniñjya-saṃskāra*).[94]

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94. This refers to the well-known expression *avidyāpratyayāḥ saṃskārāḥ* "the formations are conditioned by ignorance," and to many passages in the Sūtras. *Puṇyābhisaṃskāra, apuṇyābhisaṃskāra* and *āniñjyābhisaṃskāra* constitute *karmabhava* (existence through *karma* or action). The Vbh (PTS), p. 137, explains *kammabhava: Tattha katamo kammabhavo? Puññābhisaṃkhāro apuññābhisaṃkhāro āneñjābhisaṃkhāro. Ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmi kammaṃ kammabhavo.* Hence, every action (*karma*), whether good or bad, helps in continuing existence and becoming (*bhava*). And all these *puṇya-apuṇya-āniñjya-saṃskāras,* which contribute to the continuity of the cycle of existence, are conditioned by ignorance, as is explained in S II, pp. 81-2: *Avijjāgato'yaṃ bhikkhave purisapuggalo puññaṃ ce saṃkhāraṃ abhisaṃkharoti puññūpagaṃ hoti viññāṇaṃ apuññaṃ ce saṃkhāraṃ . . . āneñjaṃ ce saṃkhāraṃ abhisaṃkharoti ānenjūpagaṃ hoti viññāṇam.* This construction, an accumulation of the good as well as the bad, is *saṃskāra* due to ignorance, to non-knowledge of reality. When one is free from ignorance and can see reality, one does not acquire *puṇya, apuṇya* or *āniñjyasaṃskāra,* as is explained in S II, p. 82: *Yato kho bhikkhave bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisaṃkhāraṃ . . . na apuññābhisaṃkhāraṃ . . . na āneñjābhisaṃkhāraṃ abhisaṃkharoti.* An arhat who is free from ignorance (*avidyā*) and has obtained knowledge of reality (*vidyā*) is beyond duality, beyond the good and the bad, and does not acquire any karma, even good karma. Hence the Dhp, referring to such a person, says: *puññapāpapahīnassa* "to him who has eliminated merit and demerit" (III, p. 7 or verse 39); *yo'dha puññañ ca pāpañ ca bāhetvā* "he who having abandoned merit and demerit" (XIX, p. 12 or v. 297); *yo'dha puññañ ca pāpañ ca ubho saṅgaṃ upaccagā* "he who has gone beyond the two bonds merit and demerit" (XXVI, p. 30 or v. 412). When an arhat does a good action or attains a *dhyāna,* that is merely a pure act (*kriyā*), but not a karma that produces rebirth or a continuity of existence, because he is free from the false idea of self and the desire for a continuity of existence and becoming.

Here in our text we can make out two forms of ignorance: ignorance of results (*vipāka-avidyā*) which produces *apuṇya,* "demerit," and ignorance of reality (*tattvārtha-avidyā*) which produces *puṇya* and *āniñjya,* "merit" and "immovable." When one is ignorant, in the moral sense, of the results of good and bad actions, one is subject to performing bad actions. But when one has knowledge of good and bad, also in the moral sense, one tries not to perform *apuṇya,* but one tries to acquire *puṇya* "merit" and *āniñjya* "immovable" (*dhyāna*). Nonetheless, all this occurs on the moral level of existence and becoming (*bhava*). Here there is also the sense of duality, of the good and the bad. But when one is free from ignorance, and when one has obtained knowledge of reality, that is, when one becomes an arhat, one goes beyond duality, merit and demerit, as we saw above in the quotations from the Dhp.

The preparation of the action of killing is effected through craving, hatred and ignorance,[95] but its completion is only through hatred. As with killing, so it is with the action of using harsh speech (*paruṣavāk*) and with ill-will (*vyāpāda*). The preparation of the action of thieving is through craving, hatred and ignorance, but its completion is only through craving. As with thieving, so it is with sensuality and excessive avarice (*abhidhyā*). The preparation of the action of lying is made through craving, hatred and ignorance; its completion may be through any of the three. As with lying, so it is with idle talk (*sambhinnapralāpa*) and slander (*piśunavāk*). The preparation of holding false views is effected through craving (*rāga*), hatred and ignorance, but its completion is only so through ignorance.

The Sūtra mentions common action (*sādhāraṇakarma*), non-common action (*asādhāraṇakarma*), strong action (*balavatkarma*) and weak action (*durbalakarma*).

What is common action? It is action that produces various changes in the receptacle world (inanimate world, *bhājanaloka*).[96]

What is non-common action? It is action that produces various changes in the world of beings (animate world, *sattvaloka*), and also actions by beings who dominate them reciprocally. It is with reference to the power of that action that there is mention of the reciprocally dominant condition (*anyonyādhipatipratyaya*) of beings. By reason of that reciprocal power which dominates them (beings), that action is also called common action. Hence, the Sūtra says: [It is] like mutual vision, etc., among beings in relation to each other. The denial of mutual experience is not admitted.[97]

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95. For example, the action of killing animals for their flesh, hide, etc., is provoked by craving; the action of killing an enemy is provoked by hatred, and that of killing animals for a sacrifice, by ignorance.

96. This refers to actions of a nature such as the changings of the seasons in the world.

97. *Sādhāraṇakarma* is action of a nature that produces things such as the changings of the seasons which are experienced by the world in common. This does not exist on the volitional level. *Asādhāraṇakarma* is the volitional action of an individual the results of which are experienced only by that indi-

What is strong action (*balavatkarma*)? It is unfavorable volitional action by a person whose counteractive qualities (*pratipakṣa*) are strong. An action which should produce results in the hells only produces results in the present life (*dṛṣṭadharmavedanīya*) through obstruction by means of the power of the counteractive qualities (*pratipakṣabalaviṣkambhaṇa*); an action which should produce results in the present life does not produce any (at all). This action is termed strong by reason of the power of the action of the counteractive qualities. Every favorable volitional action is termed strong [by reason of the power of the action of the counteractive qualities]. Referring to that action, the Blessed One said: My noble disciples develop a favorable thought for unlimited and great (*apramāṇavaipulya*) actions but, with regard to compounded and limited (*abhisaṃskṛta sapramāṇa*) actions, they do not reject or retain them, or fall into that category [of compounded and limited actions]. Unfavorable volitional action by a person whose counteractive qualities are weak is also termed strong.

Furthermore, a volitional action which is destined to produce results, or which has not been destroyed, or which is unknown, is also termed strong. Keeping that in mind, it has been said: All favorable and unfavorable actions which are destined to produce results and which are not destroyed by the Noble Path (*āryamārga*) are termed strong actions. An unfavorable action associated with the realm of desire, an action habitually performed in the past, an action performed opportunely,[98] an action which is irreversible (*asādhya*)[99] by reason of its incompatible nature with final Nirvāṇa (*aparinirvāṇadharma*)[100]—all

vidual and not by others in common. However, with regard to individuals, there is also a kind of *sādhāraṇakarma*, a mutual relationship between individuals which influences each other (*anyonyādhipatipratyaya*).

98. Opportunely: an action performed in youth is considered stronger than an action performed in childhood or old age. Or an action performed in good health is stronger than an action performed in a state of failing health.

99. I.e., an action which cannot be counteracted.

100. This refers to the *icchantikas*. See above, p. 78. Also Abhidh-sam: Gokhale, p 30, or Pradhan, p. 35: *aparinirvāṇadharmakāṇām icchantikānām*.

those actions are strong by nature. A strong action should also be considered in reference to its domain (*kṣetra*, field) and mental resolve.[101]

Furthermore, a strong action should be understood according to nine reasons: [1] its domain (*kṣetra*, field),[102] [2] its object (*vastu*),[103] [3] its own-nature (*svabhāva*),[104] [4] its base (*āśraya*),[105] [5] attention (*manasikāra*),[106] [6] intention (*āśaya*),[107] [7] assistance (*sahāya*),[108] [8] frequent practice (*bahulīkāra*), and [9] its link with a great many people (*bāhujanya*).[109]

Weak action (*durbalakarma*) [should be understood] in the opposite sense.

The Blessed One said: "If someone says, 'Just as a person performs and accumulates actions (*karma*), just so does he experience the results (*vipāka*),' then there is no holy life (*brahmacaryavāsa*) and there is no possibility of completely destroying and putting an end to suffering. But if one says, 'Just as a person performs and accumulates actions the results of which have to be experienced, just so does he experience the results appropriately,' then there is the holy life and the possibility of completely destroying and putting an end to suffering."[110]

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101. Here resolve refers to a resolution such as the aspiration to become a Buddha *abhisambodhipraṇidhāna*.

102. I.e., *puṇyakṣetra*, for example, the Sangha because of its noble and great virtues.

103. I.e., *dānavastu*, things given. The quality and quantity of the *dānavastu*

104. For example, *śīla* through its own-nature is stronger than *dāna*, and *bhāvanā* is stronger than *śīla*.

105. I.e., the person who performs the action. favorable action by a person who is morally pure is stronger than that by an impure person.

106. I.e., profound attention, concentration accompanied by devotion to the action performed.

107. I.e. aspiration for Nirvāṇa.

108. I.e., a favorable action performed with mutual assistance.

109. I.e., the welfare of a great number. Cf. the well-known expression in the Sūtras: *bahujanahitāya bahujanasukhāya* "for the welfare of a great number, the happiness of a great number."

110. This quotation is from A I, pp. 249, 253: *Yo kho bhikkhave evaṃ vadeyya: "Yathā yathā'yaṃ puriso kammaṃ karoti tathā tathā taṃ paṭisaṃ-*

What is the meaning of that word in the Sūtra? Here, the Buddha wishes to refute false words such as: "From a pleasant action only pleasant results arise; from an unpleasant action only unpleasant results arise; from a neither pleasant nor unpleasant action only neither pleasant nor unpleasant results arise." The right idea can be expressed thus: with regard to pleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produce a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. With regard to an unpleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produce a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. With regard to a neither pleasant nor unpleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produced a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. Such is the meaning of that word in the Sūtra.

Furthermore, the division of action (*karmaprabheda*) is threefold: action of restraint (*saṃvarakarma*); action of non-restraint (*asaṃvarakarma*) and action of neither restraint nor non-restraint (*naivasaṃvaranāsaṃvarakarma*).

What is the action of restraint (*saṃvarakarma*)? It is action included in the restraint according to the Code of Discipline (*prātimokṣa-saṃvara*), in the restraint of absorption (*dhyāna-saṃvara*) and in the restraint of the pure [transcendental] state

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vediyatīti," evam santaṃ bhikkhave brahmacariyavāso na hoti okāso na pannāyati sammā dukkhassa antakiriyāya Yo ca kho bhikkhave evaṃ vadeyya "Yathā vedaniyaṃ ayaṃ puriso kammaṃ karoti tathā tathā'ssa vipākaṃ patisaṃvediyatīti," evaṃ santaṃ bhikkhave brahmacariyavāso hoti okāso pannāyati sammā dukkhassa antakiriyāya

(*anāsravasaṃvara*). What is action (*karma*) included in the restraint according to the Code of Discipline (*prātimokṣa*)? They are the seven restraints of those who have entered the Community (*saṅgha*).[111] [Moreover, there are eight kinds of restraints]: [1] restraint of the monks (*bhikṣusaṃvara*), [2] restraint of the nuns (*bhikṣuṇīsaṃvara*), [3] restraint of those who are in training (*śikṣamāṇasaṃvara*), [4] restraint of the male novices (*śramaṇerasaṃvara*), [5] restraint of the female novices (*śramaṇerīsaṃvara*), [6] restraint of the male lay disciples (*upāsakasaṃvara*), [7] restraint of the female lay disciples (*upāsikāsaṃvara*), and [8] restraint through fasting (*upavāsa-saṃvara*).

To what kind of person is the restraint of the religious (*pravrajita*) prescribed? To a person who follows a life of abstention from misconduct and from sense-pleasures.[112]

To what kind of person is the restraint of the male and female lay disciples prescribed? To a person who follows a life of abstention from misconduct, but not of abstention from sense-pleasures.[113]

To what kind of person is restraint through fasting prescribed? To a person who follows neither a life of abstention from misconduct nor a life of abstention from sense pleasures.[114]

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111. The Tibetan version gives eight restraints, which is probably a mistake due to confusion with the eight kinds of restraint that follow. However, these eight restraints have nothing to do with the Prātimokṣa. In the Prātimokṣa (Pāli, Pātimokkha) there are only seven kinds of restraints or restrictions. [1] *pārājika*, [2] *saṅghādisesa*, [3] *aniyata*, [4] *nissaggiya-pācittiya*, [5] *pācittiya*, [6] *pāṭidesanīya*, and [7] *sekhiya*.

The Sūtrālaṃkāra, p. 55 (commentary on XI, 8) mentions five categories of *āpattis* "transgressions." In this case, the *aniyatas* and *nissaggiya-pācittiyas* should be omitted. See also the trans. by Lévi, p. 100, n. 1.

112. This refers to discipline according to the Vinaya.

113. This refers to the usual five precepts of the laity: abstaining from [1] taking life, [2] theft, [3] illicit sexual relations, [4] lying, and [5] intoxicants.

114. This refers to the eight precepts (*upavasathaśīla*) which are observed by the laity on the days of the full moon, new moon, first quarter and last quarter. The eight precepts prescribe abstaining from [1] taking life, [2] theft, [3] having sexual relations [even legitimate], [4] lying, [5] taking intoxicants,

With regard to some lay disciples who dwell in a monastic establishment (*śikṣāsthāna*), it (this restraint) is called accompaniment (*samanvāgama*); the restraint of a lay disciple is called non-accompaniment (*asamanvāgama*), and the said accompaniment is also called danger for morality (*śīlavipatti*), as in the case of hermaphrodites and eunuchs. Is the restraint of a lay disciple refused them [eunuchs]? The restraint of a lay disciple is not refused them. Only the condition of a lay disciple is refused them, because it is not suitable for them to associate with the religious in the Community of monks and nuns or to serve them. There are five kinds of eunuchs: [1] eunuch by birth (*jātipaṇḍaka*), [2] envious eunuch (*īrṣyāpaṇḍaka*), [3] eunuch for a fortnight (*pakṣapaṇḍaka*), [4] moistened eunuch (*āsecanakapaṇḍaka*), and [5] eunuch through effort (*āpatpaṇḍaka*).[115]

What is action (*karma*) included in restraint through absorptive meditation (*dhyānasaṃvara*)? It is abstention (*virati*) in a person free from desire for sense-pleasures when the seeds of his defilements deriving from immorality are cut off: it is the abstention of a person free from craving (*vītarāga*) in the levels

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[6] eating after midday, [7] enjoying dancing, singing, music and other entertainments and using adornments such as garlands, perfume, etc. and [8] using luxurious beds and seats.

115. These five kinds correspond respectively to [1] *napuṃsakapaṇḍaka*, [2] *usūyapaṇḍaka*, [3] *pakkhapaṇḍaka*, [4] *āsittapaṇḍaka*, and [5] *opakkamikapaṇḍaka*, as they are described in the *Samantapāsādikā*, the Commentary on the Vinaya (Colombo ed., III, 1900, p. 187). According to the Commentary's explanation, the *napuṃsakapaṇḍaka* is a hermaphrodite who is born impotent or without any obvious sexual organ (*abhāva*). The *usūyapaṇḍaka* is a person whose sexual ardor is satisfied by envy (excitation) when he sees sexual union by others. The *pakkhapaṇḍaka* is a person who becomes a eunuch during the fourteen dark days (*kālapakkha*), that is, for two weeks, from the day of the full moon until the new moon, and he obtains sexual satisfaction during the fourteen light days (*juṇhapakkha*), that is, for two weeks, from the day of the new moon until the full moon. The *āsittapaṇḍaka* is a eunuch whose sexual ardor is satisfied when he takes into his mouth the sexual organ of another male and when the latter emits semen into his mouth. (The *Kāmasūtra* by Vātsyāyana, ed. La Fontaine d'Or, Paris, pp. 85-7, gives a detailed description of this type of eunuch.) The *opakkamikapaṇḍaka* is a person who emits semen by means of some kind of effort or artifice.

of the first, second and third absorptions (*dhyāna*). That is called bodily and vocal action (*kāyavākkarma*) included in restraint through absorptive meditation.

What is action (*karma*) included in the pure (*anāsrava*) realm? It is pure abstention (*anāsravavirati*) acquired by means of the internal vision of the Truth, by the power of attention of the pure realm. That is called action included in the pure realm.

What is the action (*karma*) of non-restraint (*asaṃvara*)? It is a career defined by birth or by the choice of certain activities. Who are the unrestrained? They are killers of sheep (*aurabhrika*), killers of chickens (*kaukkuṭika*), killers of pigs (*śaukarika*), hunters of birds (*śākunika*), fishermen (*mātsyika*), hunters (*lubdhaka*), hunters of deer (*vāgurika*), bandits (*cora*), executioners (*ghātaka*), those who trap cows (*gobandhaka*) and elephants (*nāga-* or *hastibandhaka*), rulers (*māṇḍalika*),[116] snake charmers (*nāgamaṇḍalika*), jailers (*kārāgārika*), spies (*śūcaka*), those who inflict pain (torture) (*upaghātaka*), etc.[117]

What is action included in neither restraint nor non-restraint (*naivasaṃvaranāsaṃvara*)? It is conduct that is neither restrained nor unrestrained. They are [ordinary] favorable and unfavorable actions (*kuśalākuśalakarma*).

Furthermore, action is threefold: action that produces a pleasant feeling (*sukhavedanīyakarma*), action that produces an unpleasant feeling (*duḥkhavedanīyakarma*) and action that produces a neither pleasant nor unpleasant feeling (*aduḥkhāsukhavedanīyakarma*).

What is action that produces a pleasant feeling? It is every favorable action (*kuśalakarma*) from the realm of desire (*kāmāvacara*) up to the third absorption (*dhyāna*).[118]

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116. Kings, high functionaries, judges, prosecutors, etc., can be included in this class. See Kośa, ch. IV, p. 91

117. Cf. the list given in A III, p. 383 *orabbhikā sūkarikā sākuṇikā māgavikā luddā macchaghātakā corā coraghātakā bandha nāgārikā*

118. The fourth *dhyāna* of the *rūpadhātu* and the four *dhyānas* of the *ārūpyadhātu* are not included because they are free from pleasant or unpleasant feelings.

What is action that produces an unpleasant feeling? It is unfavorable action (*akuśalakarma*).

What is action that produces a neither pleasant nor unpleasant feeling? It is every action performed beyond the third absorption (*dhyāna*).

Furthermore, action (*karma*) is threefold: Action that produces results in the present life (*dṛṣṭadharmavedanīyakarma*),[119] action that produces results in the next birth (*upapadyavedanīyakarma*) and action that produces results in successive births after that one (*aparaparyāyavedanīyakarma*).

What is action that produces results in the present life? It is action whose results ripen in this very life. It consists of hindering or helping a person who has emerged from the attainment of universal loving-kindness (*maitrīsamāpatti*). Just as it is with a person who has emerged from the attainment of universal loving-kindness, so it is for a person who has emerged from the attainment called "non-contentious" (*araṇasamāpatti*), or from the attainment of cessation (*nirodhasamāpatti*), or from the fruit of the state of "stream-winner" (*srotāpattiphala*) or from the fruit of arhatship (*arhattvaphala*).[120] Moreover, a person who performs a favorable (*kuśala*) or unfavorable (*akuśala*) action with respect to the Community with the Buddha at its head (*buddhapramukhasaṅgha*) will also experience their results in this very life. Other persons who perform favorable or unfavorable actions may experience their results in the present life depending on the intensity of their intention.

What is action that produces results in the next birth (*upapadyavedanīyakarma*)? It is action whose results will ripen in the next birth, such as, for example, the five actions of

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119. *Dṛṣṭadharma* means "visible things," that is, "the visible order of things." Hence, "this world" or "this present life." *Dṛṣṭadharma* also has the sense of "having seen the Truth" in the expression *diṭṭhadhammo pattadhammo viditadhammo* . . . in the suttas.

120. If a person hinders or helps as an alms-giver to such a holy man when he emerges from an attainment (*samāpatti*), that person will experience the results of his action in this very life.

immediate fruition (*ānantaryakarma*).[121] Furthermore, every other favorable or unfavorable action whose results ripen in the future life is called action producing results in the next life.

What is action that produces results in successive births after that one (*aparaparyāyavedanīyakarma*)? It is action whose results will ripen in the births that follow the immediately next birth. It is called action that produces results in successive births after that one.

Furthermore, action (*karma*) is fourfold: action that is black and produces black results (*kṛṣṇaṃ kṛṣṇavipākaṃ karma*), action that is white and produces white results (*śuklaṃ śuklavipākaṃ karma*), action that is black and white and produces black and white results (*kṛṣṇaśuklaṃ kṛṣṇaśuklavipākaṃ karma*), and action that produces neither black results nor white results (*akṛṣṇāśuklavipākaṃ karma*) and which leads to the destruction of actions (*karmakṣaya*).

What is action that is black and produces black results? It is unfavorable action (*akuśalakarma*).

What is action that is white and produces white results? It is favorable action pertaining to the three realms[122] (*traidhātuka kuśalakarma*).

What is action that is black and white and produces black and white results? It is action pertaining to the realm of desire (*kāmapratisaṃyukta*) which is black in its intention (*āśaya*) but white in its means (*prayoga*), or action which is black in its means but white in its intention.

What is action that produces neither black results nor white results and which leads to the destruction of actions? It is pure

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121. These are five actions of extreme atrocity which are destined to produce their results in the immediately next birth, namely: matricide (*mātughāta*), patricide (*pitughāta*), murder of an arhat (holy one) (*arahantaghāta*), wounding (lit. shedding the blood of) the Buddha with a thought of hatred (*lohituppāda*) and schism in the Community (*saṅghabheda*). A person who commits one of these atrocious offences is described as destined to hell (*āpāyika, nerayika*) and it is impossible to counteract his action (*atekiccha*, lit. incurable): A III, p. 146. See also Kośa, ch. IV, p. 201.

122. Three realms: *kāmadhātu, rūpadhātu* and *ārūpyadhātu*.

action (*anāsravakarma*) in the path of application (*prayoga-mārga*) and the immediate path (*ānantaryamārga*).[123]

The explanation concerning actions of purification and silence (*śauceya-mauneyakarma*) which are impure due to the fault of deceit should be suitably understood as referring in general to obstructions which appear to contribute to pure actions (*anāsravakarma*).[124]

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123. Cf. *atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākam, atthi bhikkhave kammaṃ sukkaṃ sukkavipākaṃ, atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi bhikkha ve kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkavipākaṃ kammaṃ kammakkhayāya saṃvattati*: A II, p. 230.

These four kinds of karma are explained in M I, p. 389; A II, p. 230. See also Kośa, ch. IV, p. 128.

Pradhan reconstructs the last phrase *akṛṣṇāśuklavipākaṃ vyāmiśraṃ karma*. But the insertion of the word *vyāmiśra* "mixture" is not confirmed by either the Chinese version or the Pāli texts cited above. Doctrinally also, the term *vyāmiśra* "mixture" is inapplicable to *akṛṣṇāśuklakarma*, since it is *anāsrava* "pure." Pradhan omits to reconstruct the expression "which leads to the destruction of actions" (*karmakṣaya*). The Pāli texts cited above also say *kammaṃ kammakkhayāya saṃvattati* "this action leads to the destruction of actions." The Kośakārikā IV, 60 says: *tatkṣayāya nirāsravam* "pure action leads to the destruction of actions."

For *prayogamārga* and *ānantaryamārga*, see Kośa, ch. VI, pp. 277, 278.

124. This refers to traditional brahmanic views concerning the holiness of so-called sacred ablutions (*snāna*) and the observance of silence (*mauna*). In the *Vatthūpama-sutta* (no. 7) of M, the Buddha ridicules the brahmanic idea of washing away sins in the sacred waters of the Bāhukā, Sarasvatī, Gayā, Prayāga, etc. (M I, p. 39). Brahmanic doctrine establishes several external observances and ceremonies for spiritual purification, but the Buddha teaches that these things cannot purify a morally impure person, but that he should purify himself by abstaining from wrong actions and by practicing purity (pure actions) with body, speech and mind—*kāyena soceyyaṃ vācāya soceyyaṃ manasā soceyyaṃ* (A V, p. 266). See also *Āmagandha-sutta*, Sn II, 2; Dhp X, 13 (v. 141); XXVI, 11, 12 (vv. 393, 394). The Buddha also discredits the brahmanic idea of silence (*mauna*) as a means of purification. The Dhp XIX, 13 (or v. 268) says: *na monena muni hoti mūḷharūpo aviddasu* "an ignorant fool does not become a *muni* (sage) through silence." But *ariyo tuṇhībhāvo* "noble silence" is advised. See A IV, p. 359; S II, p. 273; also Kośa, ch. IV, p. 135.

Nonetheless, giving (*dāna*) is a purifying action (*śauceya-karma*).

What is the action of giving (*dānakarma*)?

It is considered according to its base (*nidāna*), its emerging (*utthāna*), its objects (*pradeśa, vastu*) and its nature (*svabhāva*). Its base is the absence of craving (*alobha*), the absence of hatred (*adveṣa*) and the absence of delusion (*amoha*), which are good roots (*kuśalamūla*). Its emerging consists of the same things [that is, *alobha, adveṣa, amoha*] associated with volition (*cetanā*). Its objects are things that should be given (*deyavastu*). Its nature signifies bodily, vocal and mental actions at the moment of the accomplishment of giving.

What is the accomplishment of giving (*dānasampat*)?

It should be understood that giving can be accomplished by reason of its frequency (*abhīkṣṇadāna*), its impartiality (*apakṣapātadāna*) and the fulfilment of a wish (*icchāparipūraṇadāna*). Furthermore, giving can be accomplished by reason of its disinterest (*aniśrita*),[125] its total purity,[126] its extreme joy,[127] its frequency, its field (*kṣetra*)[128] and the fair distribution of new and old things.[129]

What is accomplishment concerning things that should be given (*deyasampat*)?

It is what consists of things acquired without oppressing

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125. I.e., free from *lobha, dveṣa, moha*.

126. I.e. purity on the part of the donor (*dāyaka*) as well as on the part of the receiver (*pratigrāhaka*). When the donor is morally pure and the receiver impure, then purity exists only on the part of the donor; when the donor is morally impure but the receiver is pure, then purity exists only on the part of the receiver; when the donor and the receiver are both morally impure, impurity exists on both their parts; when the donor and the receiver are both morally pure, then purity is complete. See M III, p. 256.

127. A gift can be given without joy, with some rancor, some mental displeasure (*appasannacitta*), but what is praiseworthy is a gift given with a joyous heart, with mental pleasure (*suppasannacitta*). See *ibid.*, p. 257.

128. For this classification, see *Dakkhiṇāvibhaṅga-sutta* (no. 142) in M III, p. 254. See also A IV, p. 237, and Kośa, ch. IV, p. 236.

129. Cf. A III, p. 41: *gāni tāni navasassāni navaphalāni tāni paṭhamaṃ sīlavantesu patiṭṭhāpeti.*

others, things acquired without causing harm to others, clean and immaculate things, pure things, things acquired legitimately.

It is said in the Sūtra:[130] "Virtuous (*śīlasamanvāgata* or *śīlavat*), restrained according to the Code of Discipline (*prātimokṣasaṃvarasaṃvṛta*), endowed with good conduct (*ācāragocarasampanna*), seeing great danger even in a minor transgression (*aṇumātreṣvavadyeṣu mahābhayadarśin*), [a monk] practices according to the precepts (*śikṣate śikṣāpadeṣu*)."

How does one become virtuous (*śīlavat*)? By observing the pure virtues (*viśuddhaśīla*).

How does one become restrained according to the Code of Discipline (*prātimokṣasaṃvarasaṃvṛta*)? By observing the virtues leading to release (*nairyāṇikaśīla*).

How does one become endowed with good conduct (*ācāragocarasampanna*)? By conforming to the pure virtues (*viśuddhaśīla*) of those who are honored.

How does one see great danger even in a minor transgression (*aṇumātreṣvavadyeṣu mahābhayadarśin*)? By practicing the virtues with great respect.

How does one practice according to the virtues (*śikṣate śikṣāpadeṣu*)? By practicing the virtues recommended by the precepts.

Now, on the subject of what the Buddha taught concerning morality (*śīla*) in the Sūtras with words such as "one is restrained in one's body."[131]

How can one be restrained in one's body and in one's speech? By possessing awareness (*samprajanya*).

How can one be endowed with bodily and vocal accomplishment? By putting an end to faults (*āpatti*) and non-faults (*anāpatti*).

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130 D I, p 250, III, p 285 *Bhikkhu sīlavā hoti pātimokkha samvara-samvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu*

131 Cf *kāyena samvuto siyā*, etc Dhp XVII, 11, 12, 13 (or vv 231, 232, 233), *kāyena samvaro sādhu* XXV 2, (or v 361)

How can one have pure bodily and vocal conduct? By following the right path remorselessly (*avipratisāra*) until the acquisition of concentration (*samādhilābha*).

How can one have favorable bodily and vocal conduct (*kuśalasamudācāra*)? By going beyond defiled thinking (*kliṣṭa-vitarka*).

How can one have blameless (*anavadya*) bodily and vocal conduct? By avoiding false aspirations (*mithyāpraṇidhi*) and developing the holy life (*brahmacarya*).

How can one have bodily and vocal conduct free from ill-will (*avyābadhya*)? By not disdaining others and living in harmony.

How can one have conforming (*ānulomi*) bodily and vocal conduct? By aiming for the acquisition of Nirvāṇa.

How can one have seemly (*anucchavika*) bodily and vocal conduct? By hiding one's favorable (*kuśala*) actions and displaying one's unfavorable (*akuśala*) actions.

How can one have bodily and vocal conduct serving as a means (*aupayika*)? By accepting the holy life (*brahmacarya*).

How can one have appropriate (*pratirūpa*) bodily and vocal conduct? By being humble to one's own preceptors (*guru* or *ācārya*) and to those who occupy the position of preceptor.

How can one have respectful (*pradakṣiṇa*) bodily and vocal conduct? By accepting advice respectfully.

How can one have unafflicted (*atapta*) bodily and vocal conduct? By rejecting severe penance (*kaṣṭatapas*) and inferior inclinations (*hīnādhimukti*).

How can one have unregretful (*atanutāpya*) bodily and vocal conduct? By not regretting the wealth and activities one has abandoned.

How can one have unremorseful (*avipratisāri*) bodily and vocal conduct? By being content with little and not feeling remorseful.

The Blessed One said: "Beings have their actions as their own property (*karmasvaka*), are the inheritors of their own actions (*karmadāyāda*), have their actions as womb (*karma-yoni*), have their actions as refuge (*karmapratiśaraṇa*). Action

(*karma*) divides all beings into higher and lower, inferior and superior states."[132]

How can beings have actions as their own property? Because they experience the results of actions done by themselves.

How do they become inheritors of their actions? Because they experience the results of actions done by themselves, they obtain favorable and unfavorable actions (*kuśalākuśalakarma*) as a reciprocal heritage.

How do they have their actions as womb? Because beings are not born without a cause (*ahetu*) or through an irregular cause (*viṣamahetu*).

How do they have their actions as refuge? Because they are in connection with counteractive actions (*pratipakṣakarma*) and superior actions.

How are beings higher or lower by reason of their actions? Because they acquire different personalities (*ātmabhāva-prabheda*) in the good or bad destinies (*sugati-durgati*) by reason of their actions (*karma*).

How do they become inferior or superior [by reason of their actions]? Because beings are endowed with various good and bad qualities.

The Blessed One said that the fruition (result) of the actions (*karmavipāka*) of beings is inconceivable (*acintya*).[133]

Here, which fruition of action is conceivable, and which fruition is inconceivable?

Of a favorable action (*kuśalakarma*) the desirable fruition (*iṣṭavipāka*) in the divine or human destinies is conceivable (*cintya*). Of an unfavorable action (*akuśalakarma*) the

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132 Cf M III, p 203 *kammassakā, mānava, sattā kammadāyādā kammayoni kammabandhu kammapatisaranā Kammam satte vibhajati yadidam hīnappanītatāya* Also M I, p 390, A III, p 72

133 Cf *Kammavipāko bhikkhave acinteyyo* There are four inconceivable things (*acinteyyāni*) [1] ability [power] of the Buddhas (*buddhavisaya*), [2] power of attainment (*jhānavisaya*), [3] fruition of action (*kammavipāka*), and [4] idea of the universe (*lokacintā*) A II p 80

undesirable fruition (*aniṣṭavipāka*) in the three lower, bad destinies (*hīnadurgati*)[134] is conceivable.

If, [a] a certain action incurs various fruitions (results) in the personality (*ātmabhāva*) of a being, that is inconceivable. [b] That same favorable or unfavorable action is inconceivable in its details such as its place, object, cause, method of fruition. [c] An action that produces variations in diverse external objects is inconceivable.[135] [d] An action associated with precious stones (*maṇi*), incantations (*mantra*), medicinal herbs (*auṣadhi*), offerings of handfuls (*muṣṭiyoga*) is inconceivable.[136] [e] Miraculous actions by mystics (*yogi*) are inconceivable. [f] Actions performed by bodhisattvas by means of their power of mastery (*vaśitā*) are inconceivable. These masteries are: [1] mastery of life-span (*āyurvaśitā*), [2] mastery of mind (*cittavaśitā* or *cetovaśitā*), [3] mastery of necessities (*pariṣkāravaśitā*), [4] mastery of action (*karmavaśitā*), [5] mastery of birth (*upapattivaśitā*), [6] mastery of inclination (*adhimuktivaśitā*), [7] mastery of aspiration (*praṇidhānavaśitā*), [8] mastery of supernormal powers (*ṛddhivaśitā*), [9] mastery of knowledge (*jñānavaśitā*) and, [10] mastery of the Dharma (*dharmavaśitā*). Hence, an action performed by the bodhisattvas, great beings (*mahāsattva*), by means of their power of such masteries, is inconceivable. [g] Action which accomplishes the work of all the Buddhas (*buddhakṛtyānuṣṭhāna*) is inconceivable.[137]

Hence, the Truth of the origin (*samudayasatya*) is, in brief, fourfold according to the classification of its characteristics (*lakṣaṇa*): [1] characteristic of cause (*hetulakṣaṇa*), [2] charac-

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134 The three lower, bad destinies [1] *naraka* (hell), [2] *tiryak* (animal kingdom), [3] *preta* (world of ghosts)

135. Such as, for example, the various colors of diverse flowers produced by the sun.

136. This refers to the efficacity of special precious stones, incantations of *mantras*, medicinal herbs, magical offering rituals, etc , on various illnesses, snake bites, etc. Such things are still practiced in India today

137. In this list of "inconceivables" (*acintya*), [a] and [b] can be included in *kammavipāka*, [c] and [d] in *lokacintā*, [e] and [f] in *jhānavisaya*, and [g] in *buddhavisaya*. See p. 131, n 133 above.

teristic of origin (*samudayalakṣaṇa*), [3] characteristic of source (*prabhavalakṣaṇa*) and [4] characteristic of condition (*pratyaya-lakṣaṇa*).

[1] What is its characteristic of cause? It should be understood as the reason (*kāraṇa*) which brings (*āhāraka*) residues of re-existence (*punarbhavavāsanā*).

[2] What is its characteristic of origin? It should be understood as the reason (*kāraṇa*) for rebirth in the different types of those beings which have accumulated residues (*vāsanā*).

[3] What is its characteristic of source? It should be understood as the reason which produces differences in the innumerable individual series (*saṃtāna*).

[4] What is its characteristic of condition? It should be understood as the reason which causes each being to obtain and abandon its state.[138]

Section Three: *Nirodhasatya*

What is the Truth of cessation (*nirodhasatya*)?

The Truth of cessation should be understood from the point of view of its [1] characteristic (*lakṣaṇa*), [2] profundity (*gāmbhīrya*), [3] convention (*saṃvṛti*), [4] absolute sense (*paramārtha*), [5] incomplete state (*aparipūri*), [6] complete state (*paripūri*) [7] lack of adornment (*niralaṃkāra*), [8] possession of adornment (*sālaṃkāra*), [9] remainder (*śeṣa*), [10] lack of remainder (*aśeṣa*), [11] supreme state (*agra*), and [12] synonyms (*paryāya*).

[1] What is its characteristic (*lakṣaṇa*)? It is the non-arising (*anutpāda*) of defilements (*kleśa*) in the Noble Path (*ārya-mārga*) of suchness (*tathatā*); it is the point of support of cessation (*nirodhāśraya*), of that which gives rise to cessation (*nirodhaka*), or the own-nature of cessation (*nirodha-svabhāva*). It is the characteristic of cessation. The Blessed One said: "It is definitive cessation without a remainder of

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138 Obtain its present and future state, and abandon its past state

name-and-form (*nāmarūpa*) in relation to the spheres (*āyatana*) of the eye, ear, nose, tongue, body and mental organ."[139] And he also said: "Its sphere (*tadāyatana*) should be understood as the sphere in which the eye ceases or the perception of visible forms (*rūpasaṃjñā*) is detached—up to—in which the mental organ ceases and the perception of mental objects (*dharmasaṃjñā*) is detached." In this way, there is a manifestation of objects (*ālambana*) and cessation of impure things (*sāsravadharma*) in the suchness (*tathatā*) beyond objects.[140] That is the characteristic of cessation.

[2] What is its profundity (*gāmbhīrya*)? It is cessation through the appeasement of conditioned things (*saṃskāra-upaśama*).[141] Through such appeasement the cessation of conditioned things (*saṃskāranirodha*) should not be called other (*anya*) [different from itself], it should not be called non-other (*ananya*) [i.e. the same as itself], nor should it be called either other or non-other (*anya-ananya*), nor should it be called neither other nor non-other (*naivānya-nānanya*). Why? Because it is beyond speculation (*niṣprapañca*).[142] In that case, if speculation occurs it (cessation) cannot be conceived since it cannot be thought of by means of the path, by means of logic, or by means of favorable things. The Blessed One said: "To say of destruction, detachment, cessation, appeasement, disappearance, etc., of these six spheres of contact (*ṣaṇṇām āyatanānām*), 'it is other (*anya*) or non-other (*ananya*), or other and non-other

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139. Cf. *ettha nāmañ ca rūpañ ca asesaṃ uparujjhati*: D I, p. 223.

140. According to the Tibetan version: In this way, there is in suchness cessation of objects, impure things.

141. Cf. *Aniccā vata saṃkhārā . . . tesaṃ vupasamo sukho*: D II, p. 157; S I, p. 158.

142. The term *prapañca*, Pāli *papañca*, has a great many meanings. See *s.v.*, *Buddhist Hybrid Sanskrit Dictionary* by Edgerton and PTS Dictionary However, in this context, the most appropriate meaning seems to be that of "speculation." Cf. the term *atarkāvacara*, Pāli *atakkāvacara*, "beyond logic" in reference to Nirvāṇa.

See also *The Buddhist Psychology of Perception* by E. R. Sarathchandra (Colombo, 1958), pp. 4-7.

(*anya-ananya*), or neither other nor non-other (*naivānya-nānanya*),' that causes speculation to occur with regard to what is beyond speculation. As long as there are six spheres (*ṣaḍāyatana*), there is speculation. When there is cessation, the cutting off of the six spheres, then there is a stopping of speculations."

[3] What is it (*nirodha*) from the point of view of convention (*saṃvṛti*)? It is cessation (*nirodha*) acquired through the abolition of the seeds (*bījanigraha*) by means of worldly paths (*laukikamārga*). The Blessed One calls it "partial Nirvāṇa" (*tadāṃśikanirvāṇa*).

[4] What is it in the absolute sense (*paramārtha*)? It is cessation acquired through complete eradication of the seeds (*bījanirmūlana*) by means of noble wisdom (*āryaprajñā*).

[5] What is its incomplete state (*aparipūri*)? It is cessation acquired by those who are in training (*śaikṣa*) such as the fruit of "stream-winner" (*srotāpattiphala*), or the fruit of the "once-returner" (*sakṛdāgāmiphala*), or the fruit of "non-returner" (*anāgāmiphala*).

[6] What is its complete state (*paripūri*)? It is cessation acquired by those who are no longer in training (*aśaikṣa*), such as the fruit of arhatship (*arhatvaphala*).

[7] What is it (*nirodha*) as not having adornments (*niralaṃkāra*)? It is cessation acquired by arhats who are free from wisdom (*prajñāvimukta*).[143]

[8] What is it as having adornments (*sālaṃkāra*)? It is cessation acquired by arhats who are free on both sides

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143 The *prajñāvimuktas* "those who attain Nirvāṇa through wisdom" correspond to the *suddhavipassanāyānikas* "those who attain Nirvāṇa through simple inner vision" mentioned in Vism, p 588 They attain Nirvāṇa through wisdom, through contemplation of the non-self (*anātman*), without obtaining supernormal powers by means of *dhyāna* M I, p. 477, Vism, p 659.

Here *alaṃkāra*, adornment, means the supernormal powers obtained by means of *dhyāna* Those who attain Nirvāṇa through pure wisdom or internal vision without having obtained the *dhyānas* are *niralaṃkāra* "unadorned " See also Kośa, ch VI, pp. 276, 297.

(*ubhayatobhāgavimukta*),[144] and who possess the three higher knowledges (*trividyā*)[145] and the six superknowledges (*ṣaḍ-abhijñā*).[146]

[9] What is it as having remainders (*śeṣa*)? It is cessation with a substratum (*sopadhiśeṣanirodha*).[147]

[10] What is it as not having any remainder (*aśeṣa*)? It is cessation without a substratum (*nirupadhiśeṣanirodha*).

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144. The *ubhayatobhāgavimuktas* "free on both sides" are so called because they have attained Nirvāṇa as well as the *dhyānas* with their supernormal powers (M I, p. 477; Vism, p. 659; Kośa, ch. VI, pp. 274, 275, 276). Their *nirodha* "cessation" is called *sālaṃkāra* because it has these adornments, the supernormal powers obtained by means of *dhyāna*.

145. *Trividyā*: *pūrvanivāsānusmṛtijñāna* (knowledge of the recollection of former lives), *divyacakṣus* or *cyutyupapādajñāna* (knowledge of seeing beings reborn in the different destinies), *āsravakṣayajñāna* (knowledge of the destruction of impurities, of defilements). M I, p. 482, *Tevijja-Vacchagotta-sutta*, no. 7. See also Kośa, ch. VII, p. 108.

146. *Ṣaḍabhijñā*: [1] *ṛddhividhajñāna* (power of flying in the air, walking on water as if on the ground, plunging into the ground as if in water, etc.), [2] *divyaśrotrajñāna* (power of hearing sounds at no matter what distance), [3] *paracittajñāna* or *cetoparyāyajñāna* (power of penetrating others' thoughts), [4] *divyacakṣus* or *cyutyupapādajñāna* (power of seeing beings reborn in the different destinies), [5] *pūrvanivāsānusmṛtijñāna* (power of recalling former existences), [6] *āsravakṣayajñāna* (knowledge of the destruction of impurities, of defilements). D III, p. 281; M I, p. 34 ff.; A I, p. 255 ff., and in many other places in the Nikāyas. See also Kośa, ch. VII, p. 98.

Numbers [4], [5] and [6] of this list constitute the *trividyā*.

147. In translating the term *upadhi*, the Tibetan version uses the word *phuṅ po* = "skandhas" (aggregates).

Upadhi (Pāli *upadhi* and also *upādi*) "substratum" in this context means *pañcaskandha* "five aggregates" and the results of past karma which are produced as long as the five aggregates exist. (*Upadhi* has other meanings in other contexts, See Edgerton, BHSD, and PTS Dictionary.)

An arhat who attains Nirvāṇa, as long as he lives, possesses the five aggregates and is subject to all the vicissitudes connected with the five aggregates. Hence, the Nirodha of an arhat, as long as his life lasts, is called *sopadhiśeṣanirodha* "cessation with remainder." However, after his death or *parinirvāṇa*, "total extinction," the five aggregates and all the remaining karma are totally extinguished, and then his cessation is called *nirupadhi-śeṣanirodha* "cessation without remainder." See Vism, p. 509, and Siddhi, p. 671.

[11] What is its supreme state (*agra*)? It is the cessation of the Buddhas and bodhisattvas, which is unestablished Nirvāṇa (*apratiṣṭhitanirvāṇa*),[148] because it is based on their determination to bring about the welfare and happiness of all living beings.

[12] What are its synonyms (*paryāya*)? Total abandonment (*aśeṣaprahāṇa*), complete renunciation (*pratiniḥsarga*), attainment of the end (*vyantībhāva*), destruction (*kṣaya*), detachment (*virāga*), cessation (*nirodha*), appeasement (*vyupaśama*), disappearance (*astaṃgama*), etc.

Why is it (cessation) called total abandonment (*aśeṣaprahāṇa*)? Because all the other terms are taken into consideration.[149]

Why is it called complete renunciation (*pratiniḥsarga*)? Because it is complete release (*niḥsaraṇa*) from the envelopment [of the impurities] (*paryavasthāna*).

Why is it called attainment of the end (*vyantībhāva*)? Because it puts an end (*vyantīkaroti*) to the latent tendencies (*anuśaya*).[150]

Why is it called destruction (*kṣaya*)? Because it is disjunction (*visaṃyoga*) obtained by the counteractives (*pratipakṣa*) of the path of inner vision (*darśanamārga*).

Why is it called detachment (*virāga*)? Because it is disjunction obtained by the counteractives of the path of mental cultivation (*bhāvanāmārga*).

Why is it called cessation (*nirodha*)? Because it is the absence of the appearance of suffering as a result [of actions, karma] in the future.

Why is it called appeasement (*vyupaśama*)? Because there

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148 This is the Nirvāna of the Buddhas and bodhisattvas who are not established in either Samsāra or Nirvāna—*samsāranirvānāpratisthitatvāt*, Sūtrālamkāra IX, 14 For *apratisthitanirvāna*, see Siddhi, p 671

149 This means that the other synonyms of *nirodha* can only express some aspects of the abandonment or destruction of the *kleśas* (defilements), but all those which are not expressed by them are included in the term "total abandonment' *aśesaprahāna*

150 In his reconstruction, Pradhan omits this paragraph

is no mental suffering as a result [of past actions] in the present life (*dṛṣṭadharma*).

Why is it called disappearance (*astaṃgama*)? Because it is considered from the point of view of cessation with a remainder (*sopadhiśeṣanirodha*).

Furthermore, why is that cessation called unconditioned (*asaṃskṛta*)? Because it is devoid of the three characteristics (*lakṣaṇatraya*).[151]

Why is that cessation also called "difficult to see" (*durdarśa*)? Because it is beyond the range of the physical eye (*carmacakṣus*) and the divine eye (*divyacakṣus*).

Why is that cessation also called immovable (*acala*)? Because it is devoid of movement in the destinies (*gati*, in *saṃsāra*).

Why is that cessation also called "not bent" (*anata*)? Because it is devoid of the three forms of thirst (*tṛṣṇātraya*).[152]

Why is that cessation also called immortal (*amṛta*)? Because it is devoid of mortal aggregates (*skandhamāra*).[153]

Why is that cessation also called pure (*anāsrava*)? Because it is devoid of all mortal defilements (*sarvakleśamāra*).

Why is that cessation also called shelter (*layana*)? Because it is the bases of faultless happiness and joy (*anavadyaprītisukha*).

Why is that cessation also called island (*dvīpa*)? Because it is separation from the three realms of existence[154] (*traidhātukaparicchedа*).

Why is that cessation also called protection (*trāṇa*)?

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151. The three characteristics of conditioned things (*saṃskṛtalakṣaṇa*) are: *utpāda* (arising or birth), *vyaya* (disappearance) and *sthityanyathātva* (changing during its duration). See above, p. 38 and n. 56. *Nirodha* is devoid of these characteristics.

152. The three forms of thirst are: *kāmatṛṣṇā* (thirst for sense-pleasures), *bhavatṛṣṇā* (thirst for existence and becoming) and *vibhavatṛṣṇā* (thirst for annihilation).

153. *Māra* means "death," "he who gives death." The aggregates (*skandha*) and defilements (*kleśa*) are considered to be *māra*.

154. The three realms: *kāmadhātu*, *rūpadhātu* and *ārūpyadhātu*.

Because it is far removed from all the dangers of great suffering (*mahāduḥkhopadrava*).

Why is that cessation also called refuge (*śaraṇa*)? Because it is a state in which one does not rely on the application of intention (passions) (*āśayaprayoga*).

Why is that cessation also called supreme (*parāyaṇa*)? Because it is a state in which one obtains all supreme nobility (*paramāryatvāgamana*).

Why is that cessation also called imperishable (*acyuta*)? Because it is free from birth (*jāti*).

Why is that cessation also called unimpeded (*nirvāra*)? Because it is free from the heat of all the defilements (*sarva-kleśasaṃtāpa*) and also the great heat of suffering caused by the non-satisfaction of all desires.

Why is that cessation also called non-burning (*niṣpari-dāha*)? Because it is free from all grief, lamentation, suffering, sorrow and uneasiness.

Why is that cessation also called safety (*kṣema*)? Because it is a state free from fear of violence.

Why is that cessation also called bliss (*śiva*)? Because it is a state of well-being.

Why is that cessation also called "that whose aim is happiness" (*sukhārtha*)?[155] Because its aim is ultimate happiness (*paramārthasukha*).

Why is that cessation also called propitious (*svastyayana*)? Because it is a state in which happiness is attained.

Why is that cessation also called health (*ārogya*)? Because it is free from all impeding illness (*sarvāvaraṇaroga*).

Why is that cessation also called unmovable (*āniñjya*)? Because it is free from all distraction (*vikṣepa*).

Why is that cessation also called extinction (*nirvāṇa*)? Because it is a state of signless peaceful happiness (*animitta-śāntasukha*).

Why is that cessation also called unborn (*ajāta*)? Because it is free from successive births (*pratisaṃdhyupapatti*).

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155. Pradhan: *sauvarṇika* But, according to the Chinese version, *sukhārtha*.

Why is that cessation also called non-become (*abhūta*)? Because it is free from birth after that time (*taduttarakālotpatti*).

Why is that cessation also called uncreated (*akṛta*)? Because it is free from the penetrating (*āvedha*) power of former actions and defilements (*pūrvakarmakleśa*).

Why is that cessation also called unconditioned (*asaṃskṛta*)? Because it is not created by present actions and defilements (*vartamānakarmakleśa*).

Why is that cessation also called unarisen (*anutpanna*)? Because it is free from the arising of a future series (*anāgatasaṃtati*, future continuity).[156]

There are, in brief, four kinds of characteristics of the Truth of cessation: characteristic of cessation (*nirodhalakṣaṇa*), characteristic of peace (*śāntalakṣaṇa*), characteristic of excellence (*praṇītalakṣaṇa*) and characteristic of release (*niḥsaraṇalakṣaṇa*).

Why does it have a characteristic of cessation? Because it is free from defilements (*kleśavisaṃyoga*).

Why does it have a characteristic of peace? Because it is free from suffering (*duḥkhavisaṃyoga*).

Why does it have a characteristic of excellence? Because it is the basis of happiness and purity (*sukhaśucyadhiṣṭhāna*).

Why does it have a characteristic of release? Because it is the basis of permanent well-being (*nityahitādhiṣṭhāna*).

SECTION FOUR: *Mārgasatya*

What is the Truth of the Path (*mārgasatya*)?

It is the means by which one understands suffering (*duḥkhaṃ parijānīte*), abandons the origin [of suffering] (*samudayaṃ prajahāti*), attains the cessation [of suffering]

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156. These synonyms are taken from various places in different Sūtras See, e.g.: S IV, p. 368 ff.; V, pp. 420, 421; Sn, vv. 204, 1086; A I, p. 100; II, p. 34. Itv, p. 37; Ud, p. 80, etc. See also Kośa, ch. II, pp. 284-5.

(*nirodhaṃ sākṣātkaroti*) and cultivates the path (*mārgaṃ bhāvayati*). This, in brief, is called the characteristic of the Truth of the Path.

Furthermore, the path is fivefold: [1] path of preparation (*sambhāramārga*), [2] path of application (*prayogamārga*), [3] path of vision (*darśanamārga*), [4] path of cultivation (*bhāvanāmārga*), and [5] path of conclusion (*niṣṭhāmārga*).

[1] What is the path of preparation (*sambhāramārga*)? It is the morality (*śīla*, virtue) of ordinary people (*pṛthagjana*), the control of their senses (*indriyeṣu guptadvāratā*),[157] their moderation in nutriment (*bhojane mātrājñatā*), their state of watchfulness during the first and last parts of the night (*pūrvarātrāpararātraṃ jāgaryānuyogam*),[158] their vigor (*vīrya*), their tranquillity and insight (*śamathavipaśyanā*), and their state of awareness (*samprajanya*).[159] It is also the merit acquired through other practices, wisdom acquired through listening (study, teaching) (*śrutamayīprajñā*), wisdom acquired through reflection (*cintāmayīprajñā*) and wisdom acquired through

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157. Pradhan's reconstruction: *indriyadvārarakṣā*. But *indriyeṣu guptadvāratā* (*indriyesu guttadvāratā* is very common in the Pāli suttas) seems to be the correct term here.

158. Pradhan's reconstruction: *prathamarātrau taduttararātriṣu vā nityam amiddham*. But this should be *pūrvarātrāpararātraṃ jāgaryānuyogam*. Cf. Vbh, p. 249, *pubbarattāparattaṃ jāgariyānuyogaṃ*. The meaning of this expression is explained in detail in A II, p. 40: A monk (*bhikkhu*), walking to and fro and sitting down (*caṅkamena nisajjāya*) during the day (*divasaṃ*), keeps his mind pure (*cittaṃ parisodheti*), free from impediments (*āvaraṇīyehi dhammehi*). In the same way, he keeps his mind pure during the first watch of the night (*rattiyā paṭhamaṃ yāmaṃ*). During the middle watch of the night (*rattiyā majjhimaṃ yāmaṃ*) he sleeps. Then he rises and passes the last watch of the night (*rattiyā pacchimaṃ yāmaṃ*) in keeping his mind pure, walking to and fro and sitting down. (A night is divided into three watches of four hours each.)

159. Cf. *Sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti*: A II, p. 39.

—*indriyesu guttadvārā bhojane mattaññuno jāgariyam anuyuttā . . . āraddhaviriyā pahitattā upaṭṭhitasatī sampajānā samāhitā ekaggatā paññāvanto*: M I, p. 32. See also *ibid.*, pp. 273, 470.

[mental] cultivation (*bhāvanāmayīprajñā*).[160] Through the development of these qualities one obtains receptivity to comprehension [of the Truth] and liberation (*abhisamayavimokṣa*).

[2] What is the path of application (*prayogamārga*)? That which is the path of preparation (*sambhāramārga*) is the path of application. However, that which is the path of application is not the path of preparation. The former (*prayogamārga*, path of application) consists of good roots (*kuśalamūla*) leading to penetration (inner vision, *nirvedhabhāgīya*)[161] and acquired

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160. *Śrutamayīprajñā* is acquired by the study of the teaching, doctrines; *cintāmayīprajñā* through rational thought and *bhāvanāmayīprajñā* through meditation, mental cultivation, recollection. *Śrutamayīprajñā* has as its object the word, the name (*nāma*) of a thing (*artha*) as a symbol. *Cintāmayīprajñā* has as its object the name (*nāma*) and the thing (*artha*) indicated by the name. *Bhāvanāmayīprajñā* has only the thing (*artha*) as its object, since this wisdom transcends the level of thought by means of symbols, in other words, it transcends the level of thought by means of linguistic aid. A word or a name (*nāma*) which is a symbol does not represent the thing (*artha*) completely in its true nature. *Bhāvanāmayīprajñā* transcends the word, and penetrates the thing (*artha*) itself without a name or label.

For details concerning the three forms of wisdom, see Kośa, ch. VI, pp. 143, 159; Vbh, pp. 324, 325.

161. In the Pāli sources we find three other *-bhāgiyas* with *nirvedhabhāgīya*: *hānabhāgiya* (leading to falling away), *ṭhitibhāgiya* (leading to stagnation), *visesabhāgiya* (leading to higher distinction or to progress) and *nibbedhabhāgiya* (leading to penetration). The Vism, p. 88, explains them: *Tattha paccanīkasamudācāravasena hānabhāgiyatā, tadanudhammatāya satiyā saṇṭhānavasena ṭhitibhāgiyatā, uparivisesādhigamavasena visesabhāgiyatā, nibbidāsahagatasaññāmanasikārasamudācāravasena nibbedhabhāgiyatā ca veditabbā.* "Falling away (*hāna*) should be understood with regard to the appearance of opposing qualities, stagnation (*ṭhiti*) with regard to the stability of consistent mindfulness (*sati*), higher distinction (progress) (*visesa*) with regard to higher accessions, and penetration (*nibbedha*) with regard to the appearance of perception and attention associated with aversion (*nibbidāsahagata*)."

For example, for a person who has reached the first *dhyāna*, thoughts of the sense-pleasures (*kāmasahagatā saññāmanasikārā*) are *hānabhāgiya*, because he will fall from that state due to those ideas. Qualities such as liberation from the five hindrances (*nīvaraṇa*) which will preserve that state of *dhyāna* are *ṭhitibhāgiya* (leading to stagnation). A mental state free from *vitarka* (reasoning) (*avitakkasahagatā saññāmanasikārā*) is *visesabhāgiya*

due to the path of preparation (*sambhāramārga*): the state of heat (*uṣmagata*), the state of summit (*mūrdhānas*), the state of acquiescence in the Truth (*satyānukūla* or *satyānuloma-kṣānti*)[162] and the supreme worldly dharma (*laukikāgra-dharma*).

What is the state of heat (*uṣmagata*)? It is concentration acquired by the light (*ālokalabdhasamādhi*) and conjunction with wisdom (*prajñāsaṃyoga*) in a direct personal experience of the Truths.[163]

(leading to higher distinction), since it leads to the second *dhyāna* which is higher. (Here we should remember that there is *vitarka* in the first *dhyāna*, but that the second *dhyāna* is free from *vitarka*.) Thoughts of aversion for Saṃsāra (*nibbidāsahagatā saññāmanasikārā*) and detachment are *nibbedha-bhāgiya* (leading to penetration), since they lead to penetration of the Truth, to comprehension of Nirvāṇa. For details, see Vbh, pp. 330-1; A II, p. 167; D III, pp. 276, 277; Vism, p. 88.

162. Here, *kṣānti* does not mean "patience" as usual. Sylvain Lévi and La Vallée Poussin translate this term by "patience" in similar contexts, but see their valuable notes on the term: translation of the Sūtrālaṃkāra, p. 123, n. 1, and Kośa, ch. VI, p. 165, n. 2. Kern's expression "acquiescence" is preferable. Cf. the Pāli expression *diṭṭhe sute khantiṃ akubbamāno* (Sn, v. 897); *aññadiṭṭhikena aññakhantikena aññarucikena* (M I, p. 487); *imissā diṭṭhiyā imissā khantiyā imissā ruciyā* (Vbh, p. 245). See also *s.v.*, BHSD.

163. It is interesting here to compare the term *uṣmagata* with the term *usmīkata* found in the suttas of the Pāli Nikāyas. (For example, *Alagaddūpama-sutta*, M I, p. 132, *Mahātaṇhāsaṅkhaya-sutta*, *ibid.*, p. 258). The Buddha uses the term *usmīkata* with reference to certain disciples who have misunderstood his words and maintain false views which they wrongly attributed to him. After having censured the disciple who had maintained such a false view the Buddha asked a question of the other bhikkhus present: *Api n'āyam . . . usmīkato'pi imasmiṃ dhammavinaye ti*? "That person . . . (the name is mentioned) . . . is he even *usmīkata* in this teaching and this discipline?"

Maybe this refers to the *uṣmagata* mentioned in this text and elsewhere (Sūtrālaṃkāra XIV, 26 commentary; Kośa, ch. VI, p. 163). But Buddhaghosa explains the term *usmīkata* differently: Just as, when a large fire has gone out, there always remains a small piece of burning charcoal, even the size of a glow-worm, by means of which one can again produce a large fire, so it is possible that that person has even a miniscule quantity of the heat of wisdom (*ñāṇusmā*) by means of which he can endeavor to reach the Path and the fruits (*maggaphalāni*): MA II, p. 104.

What is the state of summit (*mūrdhānas*)? It is concentration developed by the light (*ālokavṛddhasamādhi*) and conjunction with wisdom in a direct personal experience of the Truths.

What is acquiescence to the Truths (*satyānukūla* or *satyānuloma-kṣānti*)? It is concentration acquired by partial entry and conjunction with wisdom in a direct personal experience of the Truths.

What is the supreme worldly dharma (*laukikāgradharma*)? It is immediate mental concentration (*ānantaryacittasamādhi*) and conjunction with wisdom in a direct personal experience of the Truths.

[3] What is the path of vision (*darśanamārga*)? In brief, it is imperceptible concentration (*anupalambhasamādhi*) acquired immediately after the supreme worldly dharma (*laukikāgradharma*) and conjunction with wisdom. It is also similar to knowledge of the subject and object (*ālambyālambana-jñāna*). It is also knowledge in oneself (direct) of objects devoid of the conventional designations of beings and things (*apanītasattvasaṅketadharmasaṅketa*), completely devoid of those two conventional designations (*sarvato'panītobhaya-saṅketa*).[164]

Immediately after the supreme worldly dharma (*laukikāgradharma*), the path of vision (*darśanamārga*) is divided as follows: [1] acquiescence in the knowledge of the teaching on suffering (*duḥkhe dharmajñānakṣānti*), [2] knowledge of the teaching on suffering (*duḥkhe dharmajñāna*), [3] acquiescence in the subsequent knowledge of suffering (*duḥkhe anvaya-jñānakṣānti*), [4] subsequent knowledge of suffering (*duḥkhe anvayajñāna*), [5] acquiescence in the knowledge of the teaching on the origin (*samudaye dharmajñānakṣānti*), [6] knowledge of the teaching on the origin (*samudaye dharmajñāna*), [7] acquiesence in the subsequent knowledge of the origin

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164. This is comprehension of things, penetration into things, vision of things such as they are in reality (*yathābhūtam*) without conventional designations, without symbols.

(*samudaye anvayajñānakṣānti*), [8] subsequent knowledge of the origin (*samudaye anvayajñāna*), [9] acquiescence in the knowledge of the teaching on cessation (*nirodhe dharmajñānakṣānti*), [10] knowledge of the teaching on cessation (*nirodhe dharmajñāna*), [11] acquiescence in the subsequent knowledge of cessation (*nirodhe anvayajñānakṣānti*), [12] subsequent knowledge of cessation (*nirodhe anvayajñāna*), [13] acquiescence in the knowledge of the teaching on the path (*mārge dharmajñānakṣānti*), [14] knowledge of the teaching on the path (*mārge dharmajñāna*), [15] acquiescence in subsequent knowledge of the path (*mārge anvayajñānakṣānti*), [16] subsequent knowledge of the path (*mārge anvayajñāna*). This is the division of the path of vision (*darśanamārga*) into sixteen through knowledge (*jñāna*) and through acquiescence (*kṣānti*).[165]

What is suffering (*duḥkha*)? It is the Truth of suffering (*duḥkhasatya*).

What is the teaching with regard to suffering (*duḥkhadharma*)? It is religious instruction (*śāsanadharma*) on the Truth of suffering.

What is knowledge of the teaching (*dharmajñāna*)? It is knowledge investigating (*vicaya*) the teaching on the Truth of suffering in the path of application (*prayogamārga*).

What is acquiescence in knowledge (*jñānakṣānti*)? It is pure wisdom (*anāsravaprajñā*) which has direct experience (*pratyakṣānubhava*) in itself (*pratyātma*) of the Truth of suffering (*duḥkhasatya*), by reason of the dominant powers (*adhipatibala*) of the preceding investigation. Through this wisdom one abandons all the defilements (*kleśa*) which should be abandoned by the vision of suffering (*duḥkhadarśana*). That is why it is called acquiescence in the knowledge of the teaching on suffering (*duḥkhe dharmajñānakṣānti*).

What is the knowledge of the teaching on suffering (*duḥkhe dharmajñāna*)? It is knowledge by means of which one obtains emancipation (*vimukti*) from the above-mentioned

165 See also Kośa, ch VI, p 184 ff

defilements immediately after aquiescence (*kṣānti*). That is why it is called knowledge of the teaching on suffering.

What is acquiesence in the subsequent knowledge of suffering (*duḥkhe anvayajñānakṣānti*)? It is pure wisdom (*anāsravaprajñā*) which appears in itself, having a direct experience with acquiescence in the knowledge of the teaching on suffering (*duḥkhe dharmajñānakṣānti*) and with the knowledge of the teaching on suffering (*duḥkhe dharmajñāna*). After which it is subsequent to the noble qualities (*āryadharma*). That is why it is called acquiesence in the subsequent knowledge of suffering.

What is the subsequent knowledge of suffering (*duḥkhe anvayajñāna*)? It is pure wisdom which appears immediately after that, and which retains acquiesence in the subsequent knowledge of suffering. That is called subsequent knowledge of suffering.

It is the same with regard to the other Truths in the appropriate order.

The acquiesences (*kṣānti*) and knowledges (*jñāna*) are knowables (*jñeya*). In that case, there is understanding (*avabodha*) of the "grasped" (*grāhya*, object) by means of acquiesence and the knowledge of the teaching, and understanding of the "grasper" (*grāhaka*, subject) by means of the subsequent acquiesence and knowledge.[166] Moreover, in all these forms of acquiescence and knowledge, one would like to speak of a dwelling in the investigation of the signless (*animittaprekṣāvihāra*). These sixteen thought-moments (*citta-kṣaṇa*) are called the path of vision (*darśanamārga*). The arising and accomplishment of knowledge concerning the knowables (*jñeya*) are called a single thought-moment (*eka-cittakṣaṇa*).

The Truth of the path (*mārgasatya*) should, in its totality, be practiced in four ways: by definition (*vyavasthāna*), by discrimination (*vikalpana*), by experience (*anubhava*) and by perfecting (*paripūri*).

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166. For *grāhya* and *grāhaka*, see Siddhi, p. 78.

What is definition (*vyavasthāna*)? Those, such as the disciples (*śrāvaka*), who have reached realization of their knowledge (*adhigama*), define (*vyavasthāpayanti*, explain) the Truth of the path, the object of their knowledge, by means of groups of names, phrases and letters (*nāmapadavyañjana-kāya*), through the knowledge which they acquired after that (*tatpṛṣṭhalabdhajñāna*).

What is discrimination (*vikalpana*)? Those who are engaged in the comprehension (of the Truth) (*abhisamayaprayukta*) practice the (path) as it has been defined, discriminating in accordance with their worldly knowledge (*laukikajñāna*).

What is experience (*anubhava*)? Practicing in this way, they experience (*anubhavanti*) in themselves (*pratyātma*) the transcendental state free from speculations (*lokottarā niṣprapañcāvasthā*) which is called the path of vision (*darśana-mārga*).

What is perfecting (*paripūri*)? Above that, they reach the perfection of knowledge having completed the basic revolution (*āśrayaparāvṛtti*).* And again, those who have reached the perfection of knowledge define the Truth of the path (*mārga-satya*) by means of groups of names, phrases and letters, through the knowledge which they acquired after that.

The Sūtra says: "The eye of the Truth (*dharmacakṣus*) arises dustless (*viraja*) and unstained (*vītamala*)."[167] This is said with regard to the path of vision (*darśanamārga*). It is "dust-less" (*viraja*) by reason of acquiescence in the Truth (*dharma-kṣānti*); "unstained" (*vītamala*) by reason of the knowledge of the Truth (*dharmajñāna*); also by reason of abandonment (*prahāṇa*) and complete knowledge (*parijñā*), one obtains the purity of the path (*mārgaśuddhi*).

The Sūtra says: "[He who has] seen the Truth (*dṛṣṭa-dharma*) acquired the Truth (*prāptadharma*), known the Truth (*viditadharma*), profoundly penetrated the Truth

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* Note *āśrayaparāvṛtti* should be *āśrayaparivṛtti* See p 172, n 245

167 *Virajam vītamalam dhammacakkhum udapādi* A IV, p 210, S IV, p 47, V, p 423, etc

(*paryavagāḍhadharma*), transcended doubt (*tīrṇakāṅkṣa*), crossed beyond scepticism (*tīrṇavicikitsa*), not depending on others (*aparapratyaya*), not being led by others in the instruction by the Master (*śāstuḥ śāsane 'nanyaneya*), having confidence in himself in the teachings (*dharmeṣu vaiśāradya-prāpta*)."[168] This is also said with regard to the path of vision (*darśanamārga*).

"Seen the Truth" (*dṛṣṭadharma*) through acquiescence in the Truth (*dharmakṣānti*).

"Acquired the Truth" (*prāptadharma*) through knowledge of the Truth (*dharmajñāna*).

"Known the Truth" (*viditadharma*) through subsequent acquiescence (*anvayakṣānti*).

"Profoundly penetrated the Truth" (*paryavagāḍhadharma*) through subsequent knowledge (*anvayajñāna*).

"Transcended doubt" (*tīrṇakāṅkṣa*) by reason of the absence of doubt concerning his achievement (*svādhigama*) through acquiescence and knowledge (*kṣāntijñāna*).

"Crossed beyond scepticism" (*tīrṇavicikitsa*) by reason of the absence of doubt concerning others' achievement (*parādhigama*) of that position.

"Not depending on others" (*aparapratyaya*) by reason of independence from others and by reason of reflection on one's own favorable (*kuśala*) qualities for the cultivation of the path (*mārgabhāvanā*).

"Not being led by others in the instruction by the Master" (*śāstuḥ śāsane 'nanyaneya*) by reason of the fact that he cannot be led by other heretics (*anyatīrthya*) with regard to the Buddha's instruction (*buddhaśāsana*).

"Having confidence in himself in the teachings" (*dharmeṣu vaiśāradyaprāpta*) by reason of intrepidity of mind (*alīnacitta*) with regard to questions of teaching concerning realization (*adhigama*).

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168. *Diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu-sāsane*: A IV, pp. 188, 210, etc.

« [4] What is the path of cultivation (*bhāvanāmārga*)? [It consists of] [a] worldly path (*laukikamārga*), [b] transcendental path (*lokottaramārga*), [c] weak path (*mṛdumārga*), [d] middling path (*madhyamārga*), [e] strong path (*adhimātramārga*), [f] path of application (*prayogamārga*), [g] immediate path (*ānantaryamārga*), [h] path of liberation (*vimuktimārga*) and, [i] special path (*viśeṣamārga*).

« [a] What is the worldly path (*laukikamārga*)? [It consists of] the first, second, third and fourth worldly absorptions (*laukikadhyāna*), the sphere of infinite space (*ākāśānantyāyatana*), the sphere of infinite consciousness (*vijñānānantyāyatana*), the sphere of nothingness (*ākiñcanyāyatana*) and the sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*). Those absorptions and formless states (*dhyānārūpyāḥ*) should be understood according to their defilements (*saṃkleśa*), their purification (*vyavadāna*), their definition (*vyavasthāna*) and their purity (*viśuddhi*).

« Which are their defilements (*saṃkleśa*)? They are the four undefined roots (*avyākṛtamūlāni*):[169] thirst (*tṛṣṇā*, desire), view (*dṛṣṭi*), pride (*māna*) and ignorance (*avidyā*). One is defiled by thirst (*tṛṣṇā*) by reason of the defilement caused by enjoyment (*āsvādasaṃkleśa*); one is defiled by view (*dṛṣṭi*) by reason of absorption dominated by [false] views (*dṛṣṭyuttaradhyāyitā*); one is defiled by pride (*māna*) by reason of absorption dominated by pride (*mānottaradhyāyitā*); one is defiled by

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169. *Tṛṣṇā, dṛṣṭi, māna* and *avidyā* are called *avyākṛtamūlas* "undefined roots" when they act as defilements in the states of *dhyāna*. Elsewhere they are *akuśala*. A *dhyāna* which is remote from the *akuśalas* (*vivicca akusalehi dhammehi*) cannot have any *akuśala* as such. Even when those four things defile a *dhyāna*, they are called *avyākṛtamūlas*, but not *akuśala*, because a *dhyāna* cannot have any *akuśala*, and neither are they *kuśala*. Hence, the term *avyākṛtamūla* is used to indicate that they are neither *kuśala* nor *akuśala* as such, but only defilements (*saṃkleśa*) for the *dhyānas*. See also Kośa, ch. V, pp. 42, 43.

The pure states of *dhyāna* and *ārūpya* mentioned in the following paragraph on the subject of *vyavadāna* are free from these *saṃkleśas* and *avyākṛtamūlas*. Therefore they are *vyavadāta* "purified."

ignorance (*avidyā*) by reason of absorption dominated by doubts (*vicikitsottaradhyāyitā*).[170] Hence, with regard to those whose minds are defiled, there function (*pravartante*) the major and minor defilements (*kleśopakleśāḥ*) pertaining to the realms of form and of the formless (*rūpārūpyāvacarāḥ*).

« What is their purification (*vyavadāna*)? The absorptions and pure formless realms (*śuddhakā dhyānārūpyāḥ*) are called purified (*vyavadāta*) by reason of their favorable state (*kuśala-tva*).[171]

« What is their definition (*vyavasthāna*)? It is definition by their factors (*aṅgavyavasthāna*), definition by their attainments (*samāpattivyavasthāna*), definition by their grades (*mātrā-vyavasthāna*)[172] and definition by their designations (*saṃjñā-karaṇavyavasthāna*).

« What is definition by their factors (*aṅgavyavasthāna*)? The first absorption (*dhyāna*) consists of five factors. These five factors are: reasoning (*vitarka*), deliberation (*vicāra*), joy (*prīti*), happiness (*sukha*, ease), and one-pointedness of mind (*cittaikāgratā*). The second absorption consists of four factors. The four factors are: inner serenity (*adhyātmasamprasāda*), joy (*prīti*), happiness (*sukha*) and one-pointedness of mind (*cittaikāgratā*). The third absorption consists of five factors. These five factors are: equanimity (*upekṣā*), mindfulness (*smṛti*, memory), awareness (*samprajanya*), happiness (*sukha*) and one-pointedness of mind (*cittaikāgratā*). The fourth absorption consists of four factors. The four factors are: purity of equanimity (*upekṣāpariśuddhi*), purity of mindfulness (*smṛti-pariśuddhi*), neither happy nor unhappy feeling (*aduḥkhā-*

170. When someone who meditates is dominated by desire, thirst (*tṛṣṇā*), he cultivates a taste for the *dhyāna* (*āsvādasamāpatti*); when he is dominated by views (*dṛṣṭi*) he falls into the false idea that his *dhyāna* is eternal (*śāśvata*); when he is dominated by pride (*māna*) he thinks: "I have the *dhyāna*, but the others do not;" when he is dominated by ignorance (*avidyā*) he falls into doubts (*vicikitsā*) and wonders whether the path as found is true or false, etc.

171. They are pure because they are free from the four *avyākṛtamūlāni* mentioned above.

172. *Mātrā* lit. means "measure," but in this context it means "grade."

sukhavedanā) and one-pointedness of mind (*cittaikāgratā*).[173] By reason of counteracting factors (*pratipakṣāṅga*) and beneficial factors (*anuśaṃsāṅga*) as well as factors whose nature is the basis of both (*tadubhayāśrayasvabhāvāṅga*), there is no definition of factors in the formless realms (*ārūpyeṣu*). That is why tranquillity (*śamatha*) has only one flavor (*ekarasa*).

« What is definition by their attainment (*samāpattivyavasthāna*)? The first absorption (*dhyāna*) is acquired by means of seven attentions (*sapta manaskāra*). Hence, up to the sphere of neither perception nor non-perception (*naivasamjñānāsaṃjñāyatana*). What are those seven attentions? [1] Attention which recognizes characteristics (*lakṣaṇapratisaṃvedīmanaskāra*), [2] attention pertaining to determination (*ādhimokṣika*),[174] [3] attention pertaining to a state of solitude (*prāvivikta* or *prāviveja*),[175] [4] attention which favors contentment (*ratisaṃgrāhaka*),[176] [5] attention which investigates (*mīmāṃsaka*), [6] attention to the accomplishment of application (*prayoganiṣṭhā*), and [7] attention to the results of the accomplishment of application (*prayoganiṣṭhāphala*).

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173. The definition of the factors (*aṅga*) of the four *dhyānas* given here is different from that in the Pāli Abhidhamma. For a detailed discussion of the subject, see the article, "A Comparative Study of Dhyānas according to Theravāda, Sarvāstivāda and Mahāyāna" by Walpola Rahula, *The Maha Bodhi*, June 1962, pp. 190-9.

174. See Kośa, ch. II, p. 325; VI, p. 150.

175. *Viveka* in standard Skt. means "distinction," "investigation," "discretion," "correct judgement," etc. However, in Buddhist terminology, it means "solitude." Cf. Dhp XV, 9, *pavivekarasaṃ pītvā* "having tasted (lit. drunk) the flavor of solitude." *Mīmāṃsā* (Pāli *vīmaṃsā*) is the term that corresponds to "investigation."

176. Here *rati* does not mean "attachment" or "love" as usual, but "contentment." In this context, *rati* is the contrary of *arati* "discontent," "disgust," "dissatisfaction." *Arati* is a defect that is considered as the second of the ten hordes of Māra. Cf. *kāmā te paṭhamā senā dutiyā arati vuccati* (*Padhāna-sutta*, Sn, v. 436) (The Buddha to Māra): "Desire for sense-pleasures is your first army, the second is discontent." This discontent, dissatisfaction, is considered an obstacle to spiritual progress. *Rati* "contentment," "satisfaction," as the opposite of *arati* is a quality which favors and encourages the spiritual life.

« What is definition by their grade (*mātrāvyavasthāna*)? The first absorption (*dhyāna*) can be cultivated weakly (*mṛduparibhāvita*), cultivated in a middling way (*madhya-paribhāvita*) and cultivated strongly (*adhimātraparibhāvita*). As it is for the first absorption, so it is for the other absorptions and formless states (*ārūpya*). The result of the first absorption cultivated in a weak, middling or strong way consists of three places of birth pertaining to the first absorption. As it is for the first absorption, so it is for the other absorptions, each having three places of birth pertaining to each absorption.[177] Since there are no distinct places in the formless (*ārūpya*) realms, there is no division of places of birth with respect to them. There, with regard to birth in the formless realms, are to be found states that are high and low (*uccanīcatā*), inferior or superior (*hīnapraṇītatā*), as a result of their weak, middling or strong cultivation.[178]

« What is definition by their designations (*saṃjñākaraṇa-vyavasthāna*)? The Buddhas and bodhisattvas attain (*samā-padyante*) all the forms of concentration (*samādhi*) included in the first absorption (*dhyāna*). The disciples (*śrāvaka*) and individual Buddhas (*pratyekabuddha*) do not even know their names.[179] As are those included in the first absorption, so are those included in the other absorptions and in the formless

177. Each *dhyāna* has as its result three places of birth depending on whether the cultivation is weak, middling or strong. Thus, the first *dhyāna* has: Brahmakāyika, Brahmapurohita and Mahābrahma; the second *dhyāna*. Parīttābha, Apramāṇābha and Ābhāsvara; the third *dhyāna*: Parīttaśubha, Apramāṇaśubha and Śubhakṛtsna; the fourth *dhyāna*: Anabhraka, Puṇya-prasava and Bṛhatphala. All these realms are included in the *rūpadhātu*. For details, see Kośa, ch. III, p. 2 ff.

178. Cf. also Kośakārikā, ch. III, v. 3: *ārūpyadhātur asthāna upapattyā caturvidhaḥ*.

179. The *Bhāṣya*, as cited by Pradhan, says: *teṣāṃ samādhīnāṃ śrāvakāḥ pratyekabuddhāś ca nāmānyapi na jānanti, kutaḥ evaiṣāṃ saṃkhyāṃ jñāsyanti samāpatsyante.* "The disciples and Pratyekabuddhas do not even know the names of those *samādhis*. How then could they know their number and how could they attain them?"

realms (*dhyānārūpya*). How much more so with regard to the Perfection of Absorption (*dhyānapāramitā*)?[180]

« What is their purity (*viśuddhi*) [in the absorptions and formless realms]? From the final extremity of the first absorption (*prāntakoṭika prathama dhyāna*) up to the sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*) —that is called purity.

« [b] What is the transcendental path (*lokottaramārga*)? It consists of the knowledge of suffering, of its origin, of its cessation and of the path (*duḥkhasamudayanirodhamārgajñāna*) which is aligned with the knowledge of the teaching and the subsequent knowledge (*dharmajñānānvayajñānapakṣya*) in the path of cultivation (*bhāvanāmārga*), and also of the concentration which is linked to them (*taiś ca samprayuktaḥ samādhiḥ*), and in the first absorption or [the others] up to the sphere of nothingness (*ākiñcanyāyatana*). The sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*) is always worldly (*laukikam eva*), and it is indistinct (*aparisphuṭa*) because of the behavior of perception (*saṃjñāpracāra*).[181] That is why it is also called "signless" (*animitta*). The Blessed One said: "As long as there is attainment with perception (*saṃjñāsamāpatti*), there is penetration (comprehension) of perfect knowledge (Truth) (*ājñāprativedha*)."[182] The

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180. I.e., the disciples and Pratyekabuddhas have no knowledge on the subject of the *dhyānapāramitā*.

181. In the *naivasaṃjñānāsaṃjñāyatana* one cannot meditate on the path, because perception (*saṃjñā*) is not distinct there; it is neither existent nor non-existent. This state (fourth *ārūpya*) is never *anāsrava*. See also Kośa, ch. VIII, p. 145.

182. A IV, p. 426: *iti kho bhikkhave yāvatā saññāsamāpatti tāvatā aññāpaṭivedho*.

Ājñā in standard Skt. means "order," "command." However, in Buddhist terminology it means "perfect knowledge," "knowledge of the Truth," and also "arhatship," *ā*+√*jñā*, Pāli *aññā*. Cf. *Abhidhānappadīpikā*, v. 436: *aññā tu arahattañ ca*. Kauṇḍinya, the first of the Buddha's five disciples, is known as Ājñāta-Kauṇḍinya (Pāli Aññā-Koṇḍañña) because he was the first to understand the Truth.

attainment of cessation (*nirodhasamāpatti*) is transcendental (*lokottara*), and it arises in mankind (*manuṣyeṣvabhinirhriyate*); having arisen in mankind, it is obtained (*saṃmukhīkriyate*, lit. found face to face) in mankind and in the realm of form (*rūpadhātu*). It is not found in the formless (*ārūpya*) realm, because of the absence of exertion for it (*tadyatnānārambha*) on the part of those who dwell there as a result [of the absorption which procures] peaceful deliverance (*śāntavimokṣa*).

« [c] What is the weak path (*mṛdumārga*)? It is the weak-weak (*mṛdumṛdu*), weak-middling (*mṛdumadhya*) and weak-strong (*mṛdvadhimātra*) path by means of which one abandons at different stages (*bhūmau bhūmau*) certain categories of defilements (*kleśaprakāra*) that are strong-strong (*adhimātrādhimātra*), strong-middling (*adhimātramadhya*) and strong-weak (*adhimātramṛdu*) among the defilements pertaining to the three realms (*traidhātukāvacarāṇāṃ kleśānām*).

« [d] What is the middling path (*madhyamārga*)? It is the middling-weak (*madhyamṛdu*), middling-middling (*madhyamadhya*) and middling-strong (*madhyādhimātra*) path by means of which one abandons at different stages certain categories of defilements that are middling-strong (*madhyādhimātra*), middling-middling (*madhyamadhya*) and middling-weak (*madhyamṛdu*) among the defilements pertaining to the three realms.

« [e] What is the strong path (*adhimātramārga*)? It is the strong-weak (*adhimātramṛdu*), strong-middling (*adhimātramadhya*) and strong-strong (*adhimātrādhimātra*) path by means of which one abandons at different stages certain categories of defilements that are weak-strong (*mṛdvadhimātra*), weak-middling (*mṛdumadhya*) and weak-weak (*mṛdumṛdu*) among the defilements pertaining to the three realms.[183]

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183. It should be noted here with regard to the path that there are three fundamental categories: weak (*mṛdu*), middling (*madhya*) and strong (*adhimātra*). When they are again divided into weak, middling and strong, their number increases to nine: weak-weak, weak-middling, weak-strong; middling-weak, middling-middling, middling-strong; strong-weak, strong-

« [f] What is the path of application (*prayogamārga*)? It is that by means of which one abandons the defilements (*kleśa*).

« [g] What is the immediate path (*ānantaryamārga*)? [It is the path] immediately after which the continuous defilements (*nirantaraḥ kleśaḥ*) are destroyed.

« [h] What is the path of liberation (*vimuktimārga*)? [It is the path] by means of which, when the defilements are destroyed (*prahīṇe kleśe*), one experiences (*sākṣātkaroti*) liberation (*vimukti*).

« [i] What is the special path (*viśeṣamārga*)? For a variety of defilements other than those which precede (*tadanyasya kleśaprakārasya*), the path of application, the immediate path and the path of liberation are called the special path (*prayogānantaryavimuktimārgāḥ viśeṣamārgaḥ*). It can also be the path of a person who, forsaking the application of the destruction of the defilements (*kleśaprahāṇaprayoga*), is engaged (*prayukta*) in reflection on the teaching (truth) (*dharmacintāyām*), or in conduct in accordance with the teaching (*dharmavihāre*), or in the special attainment of an absorption (*samāpattiviśeṣe*). Or again, it can also be the path of a person who cultivates special qualities (*vaiśeṣikān guṇān*).[184]

« What is cultivation of the path (*mārgabhāvanā*)? [It consists of] cultivation (meditation) with a view to acquisition

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middling and strong-strong. Equally, the defilements are divided into nine groups, strong-strong, etc. It is interesting to observe that, by means of the weak-weak (*mṛdu-mṛdu*) path, i.e., practice which is not strong or intense, but preliminary, one at the start destroys the strong or intense (*adhimātra*) defilements, i.e. the defilements that are coarsest and most manifest. . . . It is by means of the strong-strong (*adhimātrādhimātra*) path. i.e., the most intensified and developed practice, that one finally destroys the weak-weak (*mṛdu-mṛdu*) defilements, i.e. the defilements that are subtle and latent (this is the same as the *anupūrvapratipāda* "gradual practice" or "gradual path"). To quote a classic image: When washing fabric, one first cleans the most visible stains and, at the end, the small stains. To disperse profound darkness, a small light suffices, but a strong light is necessary to disperse semi-darkness. See Kośa, ch. VI, p. 199.

184. For details on the *prayogamārga, ānantaryamārga, vimuktimārga* and *viśeṣamārga*, see Kośa, ch. V, pp. 103, 104.

(*pratilambhabhāvanā*), cultivation with a view to frequent practice (*niṣevaṇabhāvanā*), cultivation with a view to emancipation (or purification) (*nirdhāvanabhāvanā*)[185] and cultivation of the counteractive (*pratipakṣabhāvanā*).[186]

« What is cultivation (meditation) with a view to acquisition (*pratilambhabhāvanā*)? It is cultivation (or meditation, *bhāvanā*) with a view to the arousal of favorable qualities which have not [yet] arisen (*anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya*).[187]

« What is cultivation with a view to frequent practice (*niṣevaṇabhāvanā*)? It is cultivation (meditation) with a view to the stability, absence of confusion (in order not to forget), multiplication, increase and expansion of favorable qualities [already] arisen (*utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye asaṃmoṣāya bhūyobhāvāya vṛddhivipulatāyai*).[188]

« What is cultivation (meditation) with a view to emancipation (or purification, *nirdhāvanabhāvanā*)? It is cultivation with a view to the destruction of demeritorious and unfavorable qualities [already] arisen (*utpannānāṃ pāpakānām akuśalānāṃ dharmāṇām prahāṇāya*).[189]

« What is cultivation (meditation) with a view to the

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185. *Nirdhāvana* may be derived either from *nir*+√*dhāv* "to run" (therefore "to flee," "to escape," "to be emancipated"), or from *nir*+√*dhāv* "to wash," "to clean" (therefore "to purify"). Either is suitable in this case. Here, *nirdhāvana* means to escape or be emancipated from unfavorable and wrong ideas and qualities which are found in oneself, i.e. to purify oneself of wrong ideas and qualities.

186. This fourfold division of the *mārgabhāvanā* is exactly the same as the fourfold division of the *samyagvyāyāma* (of the Noble Eightfold Path) or *samyakpradhāna*, as can be seen from the following definitions compared with those of the Pāli texts. (In the Pāli texts, only the order is different, the first two terms being given last and the last two first.)

187. Cf. *anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya*: D II, p. 312, M II, p. 11; A II, p. 15.

188. Cf. *uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā*: *ibid.*

189. Cf. *uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya*. *ibid.*

counteractive (*pratipakṣabhāvanā*)? It is cultivation (meditation) with a view to the non-arising of demeritorious and unfavorable qualities which have not [yet] arisen (*anutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya*).[190]

« Furthermore, the path, when it arises (*utpadyamāna*), establishes (*avasthāpayati*) its residue (*svāṃ vāsanām*): it is cultivation with a view to acquisition (*pratilambha-bhāvanā*). [The path] itself, when one is face to face with it (*saṃmukhībhūta*), becomes the cultivation (*bhāvanā*, development): it is cultivation with a view to frequent practice (*niṣevaṇabhāvanā*). [The same path] quits (*vijahāti*) its impediment (*svam āvaraṇam*): it is cultivation with a view to emancipation (*nirdhāvanabhāvanā*). [The same path] establishes (*avasthāpayati*) the quitted impediment (*vihīnam āvaraṇam*) in a situation (nature) such that it will not re-arise in the future (*āyatyām anutpattidharmatāyām*): it is cultivation with a view to the counteractive (*pratipakṣabhāvanā*).

« Furthermore, the counteractive (*pratipakṣa*) is fourfold: counteractive of censure (*vidūṣaṇāpratipakṣa*), counteractive of abandonment (*prahāṇapratipakṣa*), counteractive of aiding (*ādhārapratipakṣa*) and counteractive of distancing (*dūrībhāvapratipakṣa*)—these are called cultivation with a view to the counteractive (*pratipakṣabhāvanā*).

« What is the counteractive of censure (*vidūṣaṇāpratipakṣa*)? It is the vision of the bad consequences (*ādīnavadarśanam*) of impure conditioned things (*sāsraveṣu saṃskāreṣu*).

« What is the counteractive of abandonment (*prahāṇapratipakṣa*)? It is the path of application and the immediate path (*prayogānantaryamārgaḥ*) [mentioned above].

« What is the counteractive of aiding (*ādhārapratipakṣa*)? It is the path of liberation (*vimuktimārga*) [mentioned above].

« What is the counteractive of distancing (*dūrībhāvapratipakṣa*)? It is the next path [i.e. the *viśeṣamārga* mentioned above].

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190 Cf *anuppannānam pāpakānam akusalānam dhammānam anuppādāya ibid*

« And furthermore, [1] the path of the investigation of things (*vastuparīkṣāmārga*),[191] [2] the path of vigorous effort (*vyāvasāyikamārga*),[192] [3] the path of preparation with a view to concentration (*samādhiparikarmamārga*),[193] [4] the path of application with a view to perfect comprehension (*abhisamaya-prāyogikamārga*),[194] [5] the path adhering to perfect comprehension (*abhisamayaśliṣṭamārga*),[195] [6] the path of perfect comprehension (*abhisamayamārga*),[196] [7] the path leading to purity and release (*viśuddhinairyāṇikamārga*),[197] [8] the path distributed according to the bases and faculties (*niśrayendriya-bhinnamārga*),[198] [9] the path of purification by means of the three types of training (*śikṣātrayapariśodhanamārga*),[199] [10] the path engendering all the good qualities (*sarvaguṇanirhāraka-mārga*)[200] and, [11] the path including the totality of the paths (*mārgasaṃgrahamārga*)[201]—these are all called the path. This (path) also (includes) respectively (*yathākramam*) the thirty-seven auxiliaries of awakening (*saptatriṃśad bodhi-pakṣadharma*),[202] the four practices (exercises) (*catasraḥ*

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191. This refers to the four *smṛtyupasthānas* explained below. Here, *vastu* means *kāya* (body), *vedanā* (feeling), *citta* (mind) and *dharmas* (mental qualities and objects).

192. This refers to the four *samyakpradhānas* explained below.

193. This refers to the four *ṛddhipādas* explained below.

194. This refers to the five *indriyas* explained below.

195. This refers to the five *balas* explained below.

196. This refers to the seven *bodhyaṅgas* explained below.

197. This refers to the Noble Eightfold Path explained below.

198. This refers to the four *pratipads* explained below.

199. This refers to the four *dharmapadas* explained below.

200. This refers to *śamatha* and *vipaśyanā* explained below.

201. This refers to the three *indriyas* explained below.

202. The thirty-seven *bodhipakṣadharmas* are:

smṛtyupasthānas	4
samyakpradhānas	4
ṛddhipādas	4
indriyas	5
balas	5
bodhyaṅgas	7
āryamārgāṅgas	8
	37

(*continued*)

pratipadaḥ), the four stages of virtues (*catvāri dharmapadāni*), tranquillity and insight (*śamatha-vipaśyanā*) and three faculties (*trīṇi indriyāṇi*).[203]

« One should understand the object (*ālambana*), nature (*svabhāva*), aid (*sahāya*, concomitance), cultivation (*bhāvanā*, development) and result of cultivation (*bhāvanāphala*) with regard to the application of mindfulness (*smṛtyupasthāna*). As with the application of mindfulness, so [one should understand the object, etc.] with regard to the other auxiliaries of awakening (*bodhipakṣa*).

(*note 202 continued:*) These are explained in the following pages. They (*sattatiṃsa bodhipakkhiyā* (or *-kā*) *dhammā*) are exactly the same in the post-canonical Pāli sources. For example, see Vism. p. 678 ff. (see also Kośa, ch. VI, p. 281). However, the canonical Pāli texts do not give all these thirty-seven qualities under the term *bodhipakkhiyā dhammā*. S V, pp. 227, 237-9, gives only the five *indriyas* "faculties" (*saddhā, viriya, sati, samādhi, paññā*) as *bodhipakkhiyā dhammā*. Vbh, p. 249 gives only the seven *bojjhaṅgas* as *bodhipakkhiyā dhammā*. A III, pp. 70, 300-1, only uses the term *bodhipakkhiyā dhammā* without mentioning their number or listing them. D II, p. 120, M III, p. 289 and A IV, p. 125, give all thirty-seven qualities (*cattāro satipaṭṭhānā .cattāro sammappadhānā*, etc.) without calling them *bodhipakkhiyā dhammā*. But A IV, p. 203 (*Pahārāda-sutta*), comparing the *dhamma-vinaya* (teaching and discipline) to the *mahāsamudda* (great ocean), lists these thirty-seven qualities and metaphorically calls them *ratanas* (jewels), but not *bodhipakkhiyā dhammā*. D II, p. 120 simply calls them *dhammā*. D III, p. 102 calls them *kusalā dhammā*. Vbh, p. 372, gives all thirty-seven and calls them *saddhammo*, but not *bodhipakkhiyā dhammā*. These examples indicate that the list of *bodhipakkhiyā dhammā* was not definitively fixed under this term during the canonical period.

203. This sentence indicates that the eleven categories of the path mentioned above correspond to the various virtues and practices given as follows:

1) *vastuparīkṣāmārga* = four *smṛtyupasthānas*,
2) *vyāvasāyikamārga* = four *samyakpradhānas*,
3) *samādhiparikarma-mārga* = four *ṛddhipādas*,
4) *abhisamayaprāyogikamārga* = five *indriyas*,
5) *abhisamayaśliṣṭamārga* = five *balas*,
6) *abhisamayamārga* = seven *bodhyaṅgas*,
7) *viśuddhinairyāṇikamārga* = Noble Eightfold Path,
8) *niśrayendriyabhinnamārga* = four *pratipads*,
9) *śikṣātrayapariśodhanamārga* = four *dharmapadas*,
10) *sarvaguṇanirhārakamārga* = *śamatha-vipaśyanā*,
11) *mārgasaṃgrahamārga* = three *indriyas*.

« What are the objects (*ālambana*) of the application of mindfulness (*smṛtyupasthāna*)? They are the body (*kāya*), feeling (*vedanā*), mind (*citta*) and mental qualities and objects (*dharma*). Or [they are] things pertaining to oneself (*ātmāśraya-vastu*), things experienced by oneself (*ātmopabhogavastu*), oneself (*ātmavastu*) and qualities pertaining to the defilement and purification of oneself (*ātmasaṃkleśavyavadānavastu*).

« What is its nature (*svabhāva*)? It is wisdom (*prajñā*) and mindfulness (*smṛti*).

« What is its aid (*sahāya*, concomitance)? It is the mind and mental activities which are associated with it (the application of mindfulness) (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

« What is its cultivation (*bhāvanā*, development)? It is contemplation (*anupaśyanā*) of the body, etc., with regard to the internal body (*adhyātmaṃ kāya*), etc. As with the internal [body], so also with the external (*bahirdhā*) and the internal-external (*adhyātmabahirdhā*).

« What is the internal body? It is the internal material spheres (bases) (*ādhyātmikāni rūpīṇyāyatanāni*).[204]

« What is the external body (*bahirdhā kāya*)? It is the external material spheres (bases) (*bahirdhā rūpīṇyāyatanāni*).[205]

« What is the internal-external body (*adhyātmabahirdhā-kāya*)? It is the external spheres (*bāhyāyatana*) which are the seats of the faculties (*indriyādhiṣṭhāna*)[206] and which are linked to the internal spheres (*ādhyātmikāyatanasambaddha*), and they are also the internal material spheres pertaining to others (*pārasāṃtānikāni cādhyātmikāni rūpīṇyāyatanāni*).[207] What

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204. The internal material spheres or bases (*ādhyātmikāni rūpīṇy-āyatanāni*) are: *cakṣus* (eye), *śrotra* (ear), *ghrāṇa* (nose), *jihvā* (tongue) and *kāya* (body).

205. The external material spheres or bases (*bahirdhā rūpīṇyāyatanāni*) are: *rūpa* (visible form), *śabda* (sound), *gandha* (odor), *rasa* (taste) and *spraṣṭavya* (tangibles).

206. Here, the word "faculty" (*indriya*) indicates the eye, ear, etc. They dwell on the external spheres such as visible forms, sounds, etc.

207. The internal material spheres pertaining to others are the *cakṣus* (eye), *śrotra* (ear), *ghrāṇa* (nose), *jihvā* (tongue), and *kāya* (body) of other

is contemplation with regard to the body (*kāye kāyānupaśyanā*)?[208] It is contemplation of the identity (or similarity) (*samatāpaśyanā*) of the natural image of the body (*prakṛtibimbakāyasya*) with the speculative counter-image of the body (*vikalpapratibimbakāyena*). What is internal feeling (*adhyātmaṃ vedanā*)? It is feeling produced by reason of one's own [*internal*] body. What is external feeling (*bahirdhā vedanā*)? It is feeling produced by reason of the external body. What is internal-external feeling (*adhyātmabahirdhā vedanā*)? It is feeling produced by reason of the internal-external body.[209] As with feeling, so also with the mind (*citta*) and mental qualities and objects (*dharma*). As with contemplation with regard to the body, so should one understand contemplation with regard to feeling, etc., respectively.

« And furthermore, cultivation (*bhāvanā*) concerns will (*chanda*), vigor (*vīrya*), effort (*vyāyāma*), perseverance (*utsāha*), energetic action (*utsūḍhi*), non-stalling (*aprativāṇi*), mindfulness (*smṛti*), awareness (*samprajanya*) and diligence (*apramāda*).[210] The cultivation of will (*chandabhāvanā*) [is accomplished] by counteracting the minor defilement of lack of attention (*amanasikāropakleśa*). The cultivation of vigor (*vīryabhāvanā*) [is accomplished] by counteracting the minor defilement of idleness (*kausīdyopakleśa*). The cultivation of effort (*vyāyāmabhāvanā*) [is accomplished] by counteracting the minor defilements of torpor and restlessness (*layauddhatyopakleśa*). » The cultivation of perseverance (*utsāhabhāvanā*) [is accomplished] by counteracting the minor defilement of mental apathy (*cetaso līnatvopakleśa*). The cultivation of energetic action (*utsūḍhibhāvanā*) [is accomplished] by counteracting

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persons which are the external material spheres for oneself. The internal spheres of A become the external spheres for B.

208. Lit. contemplation of the body by the body.

209. The internal-external body (*adhyātmabahirdhākāya*) as explained above in this paragraph.

210. Cf. . . . *cando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāṇi ca sati ca sampajaññañ ca* . . . : A II, pp. 93, 195; III, p. 307; IV, p. 320; S V, p. 440.

the minor defilements of discouragement, difficulty and fatigue (*viṣādaparisravaparikhedopakleśa*). The cultivation of non-stalling (*aprativāṇibhāvanā*) [is accomplished] by counteracting the minor defilement of satisfaction in the acquisition (obtainment) of a small quantity of the favorable (*alpamātrakuśala-saṃtuṣṭi*). The cultivation of mindfulness (*smṛtibhāvanā*) [is accomplished] by counteracting the minor defilement of confusion (forgetfulness) (*saṃmoṣa*) with regard to the teaching of the Blessed One (*bhagavataḥ śāsane*). The cultivation of awareness (*samprajanyabhāvanā*) [is accomplished] by counteracting the minor defilement of remorse concerning transgressions (*āpatti-vipratisāra*). The cultivation of diligence (*apramādabhāvanā*) [is accomplished] by counteracting the minor defilement of the shirking of duties with regard to the favorable (*kuśaleṣu nikṣiptadhura*).

What is the result of the cultivation (*bhāvanāphala*) [of the application of mindfulness]? It is the abandonment of the four perverse views (*viparyāsa*),[211] entry into the four Truths and detachment from the body (*kāya*), etc.

What is the object (*ālambana*) of the four kinds of right exertion (*samyakpradhāna*)? It is the arisen (*utpanna*), the [as yet] unarisen (*anutpanna*), the hostile (*vipakṣa*, opposing) and the counteractive (*pratipakṣa*).[212]

What is their nature (*svabhāva*)? It is effort (*vyāyāma*).

What is their aid (*sahāya*, concomitance)? It is the mind and mental activities associated with them (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

What is their cultivation (*bhāvanā*, development)? The Sūtra says: "(One) produces will (*chandaṃ janayati*), strives

211. The four perverse views (*viparyāsa*) are: considering what is impermanent (*anitya*) as permanent (*nitya*), what is suffering (*duḥkha*) as happiness (*sukha*), what is unlovely (*aśubha, aśuci*) as lovely (*śubha, śuci*), and what is not the self (*anātma*) as the self (*ātma*). See Kośa, ch. V, p. 21.

212. I.e. the *utpannakuśala* (the already arisen favorable), *anutpanna-kuśala* (the as yet unarisen favorable), *akuśala* (the already arisen unfavorable) and the counteractives which prevent the as yet unarisen unfavorables from appearing.

(*vyāyacchate*), makes a vigorous effort (*vīryam ārabhate*), uses one's mind energetically (*cittaṃ pragṛhṇāti*) and exerts (*pradadhāti*) it."[213] There, in such terms, cultivation (*bhāvanā*) based on vigor is explained. The base (*āśraya*) is will (*chanda*); vigor (*vīrya*) is zeal (*udyoga*). One produces will (*chanda*) for tranquillity (*śamatha*), for energetic activity (*pragraha*), for equanimity (*upekṣā*) and for attention concerning an object (*nimittamanasikāra*). One makes a vigorous effort (*vīryam ārabhate*) to rid oneself of torpor and restlessness (*layauddhatya*). Thus, after that, one can say that one uses one's mind vigorously and exerts it (*cittaṃ pragṛhṇāti pradadhāti*).

What is the result of the cultivation (*bhāvanāphala*) [of right exertion]? It is the complete abandonment of opposing qualities (*vipakṣa*) and the acquisition and increase of counteractive qualities (*pratipakṣa*). That is the result of its cultivation.

What is the object (*ālambana*) of the four bases of supernormal power (*ṛddhipāda*)? It is the work to be done by means of thorough concentration (*samādhi*).

What is their nature (*svabhāva*)? It is concentration (*samādhi*).

What is their aid (*sahāya*, concomitance)? It is will (*chanda*), vigor (*vīrya*), the mind (*citta*), investigation (*mīmāṃsā*), and the mind and mental activities associated with them (*tatsamprayuktāś cittacaitasikā dharmāḥ*). What is concentration through will (*chandasamādhi*)? It is one-pointedness of mind (*cittasyaikāgratā*) attained by the right application of the latter (will).[214] What is concentration through vigor (*vīryasamādhi*)? It is one-pointedness of mind (*cittasyaikāgratā*) attained by the continuous application of the latter (vigor).[215] What is concentration through the mind (*cittasamādhi*)? It is

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213. Cf. . . . *chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*: D III, p. 221; A II, p. 15; S V, p. 269; Vbh, p. 216.

214. Cf. Vbh, p. 216: *chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati chandasamādhi.*

215. Cf. Vbh, p. 217: *viriyaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati viriyasamādhi.*

one-pointedness of mind attained due to the power of concentration cultivated formerly.[216] What is concentration through investigation (*mīmāṃsāsamādhi*)? It is one-pointedness of mind attained due to the hearing (study) of the teaching and to internal reflection.[217] Furthermore, concentration through will (*chandasamādhi*) is one-pointedness of mind (*cittasyaikāgratā*) attained by producing will. Concentration through vigor (*vīryasamādhi*) is one-pointedness of mind attained by making a vigorous effort. Concentration through the mind (*cittasamādhi*) is one-pointedness of mind attained by exerting the mind. Concentration through investigation (*mīmāṃsāsamādhi*) is one-pointedness of mind attained by using the mind energetically.

What is their cultivation (*bhāvanā*, development)? It is the practice of the eight conditions of exertion (*pradhānasaṃskāra*). Which are those eight [conditions]? They are will (*chanda*), effort (*vyāyāma*), trust (*śraddhā*), serenity (*praśrabdhi*), mindfulness (*smṛti*), awareness (*samprajanya*), volition (*cetanā*) and equanimity (*upekṣā*).[218] These eight [conditions] are again grouped in four as pertaining to: vigorous effort (*vyāvasāyika*),[219] favoring (*anugrāhaka*),[220] joining (*aupanibandhika*),[221] and counteracting (*prātipakṣika*).[222] Furthermore,

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216. The definition of *cittasamādhi* given in Vbh, p. 218, is different: *cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhim labhati cittassa ekaggataṃ: ayaṃ vuccati cittasamādhi.*

217. The definition of *vimaṃsāsamādhi* (= *mīmāṃsāsamādhi*) given in Vbh, p. 219, is different: *vimaṃsaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati vimaṃsāsamādhi.*

218. Vbh, p. 217, explains the term *padhānasaṃkhāra* (= *pradhānasaṃskāra*) in a different way and does not give these eight qualities: *Tattha katamo padhānasaṃkharo? Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo: ayaṃ vuccati padhānasaṃkhāro.*

219. *Chanda* (will) and *vyāyāma* (effort) are *vyāvasāyika*.

220. *Śraddhā* (trust) and *praśrabdhi* (serenity) are *anugrāhaka*.

221. *Smṛti* (mindfulness) and *samprajanya* (awareness) are *aupanibandhika*.

222. *Cetanā* (volition) and *upekṣā* (equanimity) are *prātipakṣika*.

the cultivation (*bhāvanā*) of will (*chanda*), vigor (*vīrya*), mind (*citta*) and investigation (*mīmāṃsā*) is twofold: cultivation of the abandonment of compression (*saṃkṣepa*) and distraction (*vikṣepa*), and cultivation of intrepidity (*alīnatva*) and non-distraction (*avikṣepa*) and conformity based on both.

What is the result of the cultivation (*bhāvanāphala*) [of the bases of supernormal power]? It is understanding of the Truth (*dharmābhijñā*) as one wishes and manifestation of the super-knowledges (supernormal powers) (*abhijñāpradarśana*). It (the result) also consists of acquisition (*adhigama*), obtainment (*prāpti*), maneuverability (*karmaṇyatā*), mastery (*vaśitā*) and activity (*kāritra*) with regard to different things, and of the accomplishment as one wishes of such things as various wonders (*ṛddhi*) and the acquisition of higher qualities (*adhiguṇa*).

What is the object (*ālambana*) of the five faculties (*pañcendriya*)? It is the Four Noble Truths (*catvāryārya-satyāni*).

What is their nature (*svabhāva*)? It is trust (*śraddhā*), vigor (*vīrya*), mindfulness (*smṛti*), concentration (*samādhi*) and wisdom (*prajñā*).[223]

What is their aid (*sahāya*, concomitance)? It is the mind and mental activities associated with them (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

What is their cultivation (*bhāvanā*, development)? It is the cultivation of application (*prayogabhāvanā*), by means of the faculty of trust (*śraddhendriya*), with a view to arousing total and firm conviction (*abhisampratyayasamutthāna*) with regard to the Truths; the cultivation of application, by means of the faculty of vigor (*vīryendriya*), with a view to arousing effort (*vyāyāma*) in order to complete the total and firm conviction already arisen with regard to the Truths; the cultivation of application, by means of the faculty of mindfulness (*smṛtīndriya*), with a view to arousing non-confusion (non-forgetfulness, *asaṃmoṣa*) in order to maintain mindfulness (*smṛti*) in whomever makes a vigorous effort with regard to the Truths; the

223 The same list in Vbh, p 341

cultivation of application, by means of the faculty of concentration (*samādhīndriya*), with a view to arousing one-pointedness of mind (*cittaikāgratā*) in whomever maintains mindfulness (*smṛti*) with regard to the Truths; the cultivation of application, by means of the faculty of wisdom (*prajñendriya*), with a view to arousing discernment (*pravicaya*) in whomever's mind is concentrated on the Truths.

What is the result of the cultivation (*bhāvanāphala*) [of the five faculties]? It is the accomplishment of acquiescence in the supreme worldly qualities through the arousal of the comprehension of the Truths and through preparation for the state of heat (*uṣmagata*) and the state of summit (*mūrdhan*).

As it is for the five faculties, so it is for the five powers (*pañcabala*). They are called powers because they crush and efface dangers opposed to them, and by reason of their distinction.

What is the object (*ālambana*) of the seven factors of awakening (*saptabodhyaṅga*)? It is the real nature of the Four Noble Truths.

What is their nature (*svabhāva*)? It is mindfulness (*smṛti*), investigation of the teachings (*dharmavicaya*), vigor (*vīrya*), joy (*prīti*), serenity (*praśrabdhi*), concentration (*samādhi*) and equanimity (*upekṣā*). Mindfulness is the basic factor (*saṃniśrayāṅga*); investigation into the Truths is the natural factor (*svabhāvāṅga*); vigor is the factor of release (*niryāṇāṅga*); joy is the beneficial factor (*anuśaṃsāṅga*); serenity, concentration and equanimity are the factors of non-defilement (*asaṃkleśāṅga*) by reason of the absence of defilements, association with the absence of defilements and nature of the absence of defilements.

What is their aid (*sahāya*, concomitance)? It is the mind and mental activities associated with them (*tatsaṃprayuktāś cittacaitasikā dharmāḥ*).

What is their cultivation (*bhāvanā*, development)? It is [the development of] mindfulness as a factor of awakening (*smṛtisambodhyaṅga*) dependent on discrimination (*vivekaniśrita*), on detachment (*virāganiśrita*), on cessation (*nirodha-*

niśrita) and aiming for renunciation (*vyavasargapariṇata*).[224] As it is for mindfulness as a factor of awakening, so it is [*for them all*] up to equanimity as a factor of awakening (*upekṣā-sambodhyaṅga*).[225] By these four terms respectively is explained the cultivation of the factors of awakening having as their object the Four Noble Truths.[226]

What is the result of the cultivation (*bhāvanāphala*) [of the factors of awakening]? It is the abandonment of the defilements which should be abandoned by internal vision (*darśana*).

What is the object (*ālambana*) of the eight factors of the Noble Path (*aṣṭa āryamārgāṅga*)? It is the real nature (*yathābhūtatā*) of the Four Noble Truths.

What is their nature (*svabhāva*)? It is right view (*samyagdṛṣṭi*), right thought (*samyaksaṃkalpa*), right speech (*samyagvāc*), right action (*samyakkarmānta*), right livelihood (*samyagājīva*), right effort (*samyagvyāyāma*), right mindfulness (*samyaksmṛti*) and right concentration (*samyaksamādhi*).[227] Right view is the factor of discernment (*paricchedāṅga*, right discrimination); right thought is the factor producing harmonious contact with others (*parasamprāpaṇāṅga*);[228] right speech, right action and right livelihood are factors producing

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224. Cf. . . . *satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*: D III, p. 226; M II, p. 12; III, p. 275; Vbh, p. 229.

225. I.e., the other factors of awakening are also dependent on discrimination, etc.

226. I.e., *vivekaniśrita* refers to *duḥkhasatya*, *virāganiśrita* to *samudaya-satya*, *nirodhaniśrita* to *nirodhasatya*, and *vyavasargapariṇata* to *mārga-satya*.

227. Exactly the same list of the eight factors of the Noble Path is found throughout the Pāli texts. e.g., D II, p. 311; M I, p. 15; A I, p. 177; S V, p. 421; Vbh, p. 104, etc.

228. Right thought (*samyaksaṃkalpa*) consists of a thought of renunciation, abandonment of possessions and desires (*naiṣkramyasaṃkalpa*), a thought of compassion, benevolence (*avyāpādasaṃkalpa*), a thought of harmlessness (*avihiṃsāsaṃkalpa*): D II, p. 312. These thoughts engender social harmony. That is why right thought is the factor producing harmonious contact with others.

confidence in others (*parasampratyayāṅga*) by reason of the purity of view, morality and livelihood (*dṛṣṭiśīlājīvaviśuddhi*);[229] right effort is the factor which dispels the impediments of the [major] defilements (*kleśāvaraṇaviśodhanāṅga*);[230] right mindfulness is the factor which dispels the impediments of the [minor] defilements (*upakleśāvaraṇaviśodhanāṅga*);[231] right concentration is the factor which dispels the impediments to the special qualities (supernormal qualities) (*vaiśeṣikaguṇāvaraṇaviśodhanāṅga*).[232]

What is their aid (*sahāya*, concomitance)? It is the mind and mental activities associated with them (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

What is their cultivation (*bhāvanā*, development)? It is the same as the factors of awakening (*bodhyaṅga*).

What is the result of their cultivation (*bhāvanāphala*)? It consists of discernment, harmonious contact with others, confidence from others, dispelling the impediments of the major and minor defilements and dispelling the impediments to the special qualities.

What are the four practices (*catasraḥ pratipadaḥ*)? They are the painful practice which engenders superknowledge slowly (*duḥkhā pratipad dhandhābhijñā*), the painful practice which engenders superknowledge rapidly (*duḥkhā pratipad kṣiprābhijñā*), the pleasant practice which engenders super-

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229. Right speech (*samyagvāc*) is that which is free from lying, slander, harsh speech and idle talk. Right action (*samyakkarmānta*) is that which is free from the destruction of life, theft and illicit sexual relations. Right livelihood (*samyagājīva*) is that which does not include harmful professions such as dealing in weapons, dealing in animals for butchery, dealing in poisons, intoxicating drinks, etc.: D II, p. 312. These three factors contribute to mutual confidence and security. That is why they are called factors producing confidence in others (*parasampratyayāṅga*).

230. Right effort (*samyagvyāyāma*) is the same as *samyakpradhāna* explained above, p. 162. See also D II, p. 312.

231. Right mindfulness (*samyaksmṛti*) is the same as *smṛtyupasthāna* explained above, p. 160 See also D II, p. 313.

232. Right concentration (*samyaksamādhi*) refers to the four *rūpāvacaradhyānas* (= *vaiśeṣikaguṇas*) explained above. See also D II, p. 313.

knowledge slowly (*sukhā pratipad dhandhābhijñā*) and the pleasant practice which engenders superknowledge rapidly (*sukhā pratipad kṣiprābhijñā*).[233] The first [practice] comprises the basic absorptions (*mauladhyāna*)[234] not obtained by those whose faculties are obtuse (weak) (*mṛdvindriya*);[235] the second comprises the basic absorptions not obtained by those whose faculties are sharp (*tīkṣṇendriya*); the third comprises the basic absorptions obtained by those whose faculties are obtuse; the fourth comprises the basic absorptions obtained by those whose faculties are sharp.[236]

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233. Exactly the same four practices are found in D III, p. 106; A II, pp. 149, 154; V, p. 63: *Catasso imā bhikkhave paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Ime kho bhikkhave catasso paṭipadā ti.*

It is of interest to mention here that, in a conversation between Moggallāna and Sāriputta, the former confided that he had attained arhatship through the painful practice engendering superknowledge rapidly (*dukkhā paṭipadā khippābhiññā*) while the latter confided that he had attained it through the pleasant practice engendering superknowledge rapidly (*sukhā paṭipadā khippābhiññā*): A II, pp. 154-5.

234. The *mauladhyānas* are the four *dhyānas* and the four *ārūpyas*. See Kośa, ch. VIII, p. 145.

235. Here the faculties (*indriya*) are *śraddhā* (trust), *vīrya* (vigor), *smṛti* (mindfulness), *samādhi* (concentration) and *prajñā* (wisdom), as explained in A II, p. 149.

236. Cf. the explanation of these four *pratipads* (practices) given in A II, pp. 149-50: By nature someone is excessively full of craving (*tibbarāgajātiko*), hatred (*tibbadosajātiko*) and delusion (*tibbamohajātiko*), and often experiences suffering and sorrow aroused by craving, hatred and delusion, and the five faculties (*pañcindriyāni*)—trust (*saddhā*), vigor (*viriya*), mindfulness (*sati*), concentration (*samādhi*), wisdom (*paññā*)—are obtuse (weak, *mudūni*) in him. By reason of the obtuseness of those five faculties, he slowly reaches insight leading to the destruction of impurities (*āsavakkhaya*). This is called the painful practice engendering superknowledge slowly (*dukkhā paṭipadā dandhābhiññā*).

Someone is excessively full of craving . . . and often experiences suffering . . ., but the five faculties are sharp in him. By reason of those sharp faculties he rapidly reaches. . . . This is called the painful practice engendering superknowledge rapidly (*dukkhā paṭipadā khippābhiññā*).

Someone is not excessively full of craving . . . and does not experience the

What are the four stages of virtue (*catvāri dharmapadāni*)? They are the absence of avarice (*anabhidhyā*), absence of ill-will (*avyāpāda*), right mindfulness (*samyaksmṛti*) and right concentration (*samyaksamādhi*).[237] To those who are free from avarice and ill-will pertains the purity of the training in higher morality (*adhiśīlaśikṣāviśuddhi*); to those who possess right mindfulness pertains the purity of the training in higher thought (*adhicittaśikṣāviśuddhi*); to those who possess right concentration pertains the purity of the training in higher wisdom (*adhiprajñāśikṣāviśuddhi*).[238]

What is tranquillity (*śamatha*)? It is the contraction [narrow link] (*upanibandha*) of the mind (*citta*), its establishment (*sthāpana*), placing (*saṃsthāpana*), dwelling (*avasthāpana*), remaining, (*upasthāpana*), control (*damana*), calm (*śamana*), appeasement (*vyupaśamana*), unification (*ekotīkaraṇa*), composition (*samādhāna*) in itself (*adhyātmam*).

What is insight (*vipaśyanā*)? It is the examination (*vicaya*), discernment (*pravicaya*), full reasoning (*parivitarka*), investigation (*mīmāṃsā*) of things (*dharma*) such as desires (*kāma*), counteractives (*pratipakṣa*), unruliness (*dauṣṭhulya*), objects (*nimitta*), fetters (*saṃyojana*), such as the perversions (*viparyāsa*) of those who are overwhelmed by desires, and the establishment of those whose minds are not perverted.

Furthermore, with regard to tranquillity and insight (*śamatha-vipaśyanā*) there are four paths: Someone is in

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suffering and sorrow aroused by craving . . . but the five faculties are obtuse in him. He therefore slowly reaches insight. . . . This is called the pleasant practice engendering superknowledge slowly (*sukhā paṭipadā dandhābhiññā*).

Someone is not excessively full of craving . . . and the five faculties are sharp in him. Therefore he rapidly reaches. . . . This is called the pleasant practice engendering superknowledge rapidly (*sukhā paṭipadā khippābhiññā*).

237. Pradhan's reconstruction as *alobhādveṣāṇām* is clearly an error. Cf. D III, p. 229; A II, p. 29: *cattāri dhammapadāni: anabhijjhā dhammapadaṃ, avyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhi dhammapadaṃ.*

238. These three sentences refer respectively to the well-known three types of training (*triśikṣā*): *śīla*, *samādhi* and *prajñā*.

possession of tranquillity, but not of insight: the cultivation of insight (*vipaśyanābhāvanā*) is [prescribed] for such a tranquillity. Someone is in possession of insight, but not of tranquillity: the cultivation of tranquillity (*śamathabhāvanā*) is [prescribed] for such an insight. Someone is in possession of neither tranquillity nor insight: the simultaneous cultivation of both (tranquillity and insight) is [prescribed] to dispel the torpor and mental restlessness of such a person. Someone is in possession of them both (tranquillity and insight): the progress of him who is endowed with both tranquillity and insight is simultaneous.

What are the three faculties (*trīṇīndriyāṇi*)? They are the faculty [of the thought] "I shall know that [the Truth] which I do not know" (*anājñātamājñāsyāmīndriya*), the faculty of perfect knowledge [of the Truth] (*ājñendriya*) and the faculty [of the conviction] "I have known [the Truth]" (*ājñātāvīndriya*).[239]

What is the faculty [of the thought] "I shall know that [the Truth] which I do not know?" It is the faculty [which is exercised] in the path of application (*prayogamārga*)[240] and in the [first] fifteen thought-moments (*cittakṣaṇa*) of the path of vision (*darśanamārga*).[241]

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239. Cf. Vbh, p. 124: *Tattha katamaṃ anaññātaññassāmītindriyaṃ? Yā tesaṃ dhammānaṃ aññātānaṃ adiṭṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññā pajānanā . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo, maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati anaññātaññassāmītindriyaṃ.*

Tattha katamaṃ aññindriyaṃ? Yā tesaṃ dhammānaṃ ñātānaṃ diṭṭhānaṃ . . . sacchikatānaṃ sacchikiriyāya paññā pajānanā . . . amoho dhammavicayo sammādiṭṭhi . . . idaṃ vuccati aññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ? Yā tesaṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānanā . . . amoho dhammavicayo sammādiṭṭhi . . . idaṃ vuccati aññātāvindriyaṃ.

Also see Dhs, §§ 296, 364, 558; D III, p. 219; Vism, p. 492; Kośa, ch. II, pp. 116-17.

240. *Prayogamārga*, see above, p. 142.

241. The fifteen thought-moments of the path of vision are the *duḥkhe dharmajñānakṣānti* up to the *mārge'nvayajñānakṣānti*. See above, pp. 144-5; also Kośa, ch. VI, p. 191.

What is the faculty of perfect knowledge [of the Truth]? It is the faculty [which is exercised] throughout the path of training (*śaikṣamārga*) after the fifteenth thought-moment of the path of vision.[242]

What is the faculty [of the conviction] "I have known [the Truth]?" It is the faculty [which is exercised] in the path beyond training (*aśaikṣamārga*).[243]

In the path of cultivation (*bhāvanāmārga*) of those who are found in the stage of the first absorption (*prathamadhyāna-bhūmi*), even the good roots pertaining to the realm of desire (*kāmāvacara kuśalamūla*) are useful to cultivation (*bhāvanā*) because they have acquired supremacy over them [the good roots of the realm of desire]. Just as the good roots pertaining to the realm of desire are useful to cultivation in the case of those who are found in the stage of the first absorption, so the good roots of the lower stages (*adhobhūmika kuśalamūla*) are useful to cultivation in the path of cultivation of those who are found in the higher stages (*ūrdhvabhūmika*), because they have acquired supremacy over them [the good roots of the lower stages].

[5] What is the path of completion (*niṣṭhāmārga*)? It is the "diamond-like concentration (recollection)" (*vajropamasamādhi*), because it calms all unruliness (*sarvadauṣṭhulya*), abandons every fetter (*sarvasaṃyoga*), and obtains freedom from every fetter (*sarvavisaṃyoga*);[244] after that there is the functioning of the continuous basic revolution (*nirantarāśrayapravṛtti*),[245] the

242. The sixteenth thought-moment of the path of vision is the *mārge 'nvayajñāna*. See above, p. 145; also Kośa, ch. VI, p. 192.

243. This means that the *ājñātāvīndriya* "the faculty [of the conviction] I have known [the Truth]" pertains to the arhat.

244. *Visaṃyoga* is "disunion," freedom from *kāma* (sense pleasures), from *bhava* (existence and becoming), from *diṭṭhi* (views and opinions) and from *avijjā* (ignorance). See D III, p. 230.

245. *Āśraya* is defined as *āśrayaparāvṛtti*. See below, p. 187. [Note: For Pradhan's reconstructed *āśrayapravṛtti* here and on pp. 174-5 below, the now published *Bhāṣya* has *āśrayaparivṛtti* (p. 93). The Tibetan has *gnas gyur pa*. Further, *āśrayaparāvṛtti* cited from p. 187, and also given on pp. 147, 183, 221, is an emendation. See Gokhale, p. 34. Pradhan and the *Bhāṣya* (pp. 78, 100, 123) have only *āśrayaparivṛtti* for these. The Tibetan again has *gnas gyur pa*.]

knowledge of the destruction [of the defilements] (*kṣayajñāna*), the knowledge of the non-arising [of the abandoned defilements] (*anutpādajñāna*) and the ten qualities of the disciple beyond training (*daśa-aśaikṣadharma*).[246]

What are those ten [qualities of the disciple beyond training]? They are [the eight factors of the Noble Path] from the right view of the disciple beyond training (*aśaikṣasya samyagdṛṣṭi*) up to the right concentration of the disciple beyond training (*aśaikṣasya samyaksamādhi*), [plus] the right deliverance of the disciple beyond training (*aśaikṣasya samyagvimukti*) and the right knowledge of the disciple beyond training (*aśaikṣasya samyagjñāna*).[247] Such things (*dharma*) are called the path of completion (*niṣṭhāmārga*).

What is unruliness (*dauṣṭhulya*)? [1] unruliness caused by expression (*abhilāpadauṣṭhulya*) which is everywhere (*sarvatraga*), [2] unruliness caused by feeling (*vedita-dauṣṭhulya*), [3] unruliness caused by the defilements (*kleśa-dauṣṭhulya*), [4] unruliness caused by actions (*karma-dauṣṭhulya*), [5] unruliness caused by the results [of actions] (*vipākadauṣṭhulya*), [6] unruliness caused by the impediment of the defilements (*kleśāvaraṇadauṣṭhulya*), [7] unruliness caused by the impediment of actions (*karmāvaraṇadauṣṭhulya*), [8] unruliness caused by the impediment of the results [of actions] (*vipākāvaraṇadauṣṭhulya*), [9] unruliness caused by the hindrances (*nīvaraṇadauṣṭhulya*), [10] unruliness caused by reasoning (*vitarkadauṣṭhulya*), [11] unruliness caused by nutriments (*āhāradauṣṭhulya*), [12] unruliness caused by sexual union (*maithunadauṣṭhulya*), [13] unruliness caused by dreams (*svapnadauṣṭhulya*), [14] unruliness caused by diseases (*vyādhidauṣṭhulya*), [15] unruliness caused by aging (*jarā-dauṣṭhulya*), [16] unruliness caused by death (*maraṇa-dauṣṭhulya*), [17] unruliness caused by fatigue (*pariśrama-dauṣṭhulya*), [18] unruliness caused by firmness (*dṛḍha-*

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246 All these terms—*vajropamasamādhi, dauṣṭhulya, saṃyoga, visaṃyoga, āśrayapravṛtti* [note should be *āśrayaparivṛtti*], *kṣayajñāna, anutpādajñāna, daśa-aśaikṣadharma*—are explained below.

247 See also Kośa, ch VI, p 295

dauṣṭhulya), [19] unruliness caused by coarseness (*audārika-dauṣṭhulya*), [20] unruliness caused by the middling (*madhya-dauṣṭhulya*), [21] unruliness caused by smallness (*sūkṣma-dauṣṭhulya*), [22] unruliness caused by impediments to the attainments (*samāpattyāvaraṇadauṣṭhulya*), [23] unruliness caused by impediments to the knowable (*jñeyāvaraṇadauṣṭhulya*).

What is a fetter (*saṃyoga*)? When unruliness has accumulated, that is known as the acquisition of the fetter (*saṃyogalābha*).

What is freedom from the fetter (*visaṃyoga*)? When unruliness is driven away, that is known as the acquisition of freedom from the fetter (*visaṃyogalābha*).

What is the diamond-like concentration (recollection) (*vajropamasamādhi*)? It is the concentration (recollection) comprising the path of application (*prayogamārga*) or the immediate path (*ānantaryamārga*) on the occasion of the abandonment of the fetters (*saṃyojana*) in a person, after his entry into the path of cultivation (*bhāvanāmārga*).[248] The inclusion of the path of application indicates that henceforth it (that concentration) cannot be obscured by impediments (*āvaraṇa*) and that it can shatter all the impediments. The inclusion of the immediate path indicates the immediate appearance of the knowledge of the destruction [of the defilements] (*kṣayajñāna*) and the knowledge of the non-arising [of the abandoned defilements] (*anutpādajñāna*). And that concentration (*samādhi*) is continuous (*nirantara*), firm (*dṛḍha*), single in flavor (*ekarasa*) and all-pervading (*vyāpin*). In order to illustrate this meaning, the Blessed One said: "It is like a large crag, intact, without clefts, without chasms, solid, compact, and which cannot be shaken by winds blowing in the ten directions."[249]

What is the functioning of the continuous basic revolution (*nirantarāśrayapravṛtti*)?* It consists of three kinds of function-

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248. For *bhāvanāmārga*, *prayogamārga* and *ānantaryamārga*, see above, pp. 142, 149, 155.

249. Cf. A III, p. 378: . . . *selo pabbato acchiddo asusiro ekaghano; atha puratthimāya ce'pi disāya āgaccheyya bhusā vātavuṭṭhi, n'eve naṃ saṃkampeyya na sampakampeyya na sampavedheyya*. . . .

* Note: *pravṛtti* in this paragraph should be *parivṛtti*. See p. 172, n. 245.

ing of the basic revolution in a person who has obtained the path beyond training (*aśaikṣamārgalābhin*). These three kinds are: the functioning of the basic revolution of the mind (*cittāśrayapravṛtti*), the functioning of the basic revolution of the path (*mārgāśrayapravṛtti*) and the functioning of the basic revolution of unruliness (*dauṣṭhulyāśrayapravṛtti*).

What is the knowledge of destruction (*kṣayajñāna*)? It is knowledge obtained through the destruction of the cause (*hetu*) or that whose object is destruction.[250]

What is the knowledge of non-arising (*anutpādajñāna*)? It is knowledge obtained through the abandonment of the effect (*phala*, result) or that whose object is the non-arising of the effect.[251]

The ten qualities of the disciple beyond training (*daśa-aśaikṣadharma*) should be understood as the body of morality (virtue) (*śīlaskandha*), the body of mental discipline (*samādhi-skandha*),[252] the body of wisdom (*prajñāskandha*), the body of deliverance (*vimuktiskandha*) and the body of vision of the knowledge of deliverance (*vimuktijñānadarśanaskandha*) of the disciple beyond training (*aśaikṣa*).[253]

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250. This is knowledge of the fact that the cause is destroyed, i.e., there will be no further karma because the defilements are destroyed.

251. This is knowledge of the fact that the effects will not appear again in the future, i.e., there will be no future birth.

252. Here *samādhi*, as one of the *triśikṣās*—*śīla*, *samādhi*, *prajñā*—, includes not only concentration but also *samyagvyāyāma* (right effort) and *samyaksmṛti* (right mindfulness). Hence, the translation "mental discipline" to embrace the three aspects.

253. Here:

śīlaskandha	=	*samyagvāc* *samyakkarmānta* *samyagājīva*
samādhiskandha	=	*samyagvyāyāma* *samyaksmṛti* *samyaksamādhi*
prajñāskandha	=	*samyagdṛṣṭi* *samyaksaṃkalpa*

Hence the eight factors of the Noble Path are included in *śīla*, *samādhi* and *prajñā* (*triśikṣā*). See M I, p. 301.

There are also four kinds of characteristics (*lakṣaṇa*) of the Truth of the Path: characteristic of path (*mārgalakṣaṇa*), characteristic of method (*nyāyalakṣaṇa*), characteristic of the practice (*pratipad lakṣaṇa*) and characteristic of emancipation (*nairyāṇikalakṣaṇa*).

Why does it [*mārga*] have the characteristic of path? Because it seeks the real nature of things (*tattvārtha-parimārgaṇa*).[254] Why does it have the characteristic of method? Because it counteracts the defilements (*kleśapratipakṣa*). Why does it have the characteristic of practice? Because it engenders the absence of mental perverse views (*citta-aviparyāsa*). Why does it have the characteristic of emancipation? Because it is the vehicle leading to the permanent state (*nityapadayāna*).

The sixteen aspects (*ṣoḍasākāra*) of the [four] Truths[255] are worldly (*laukika*) and transcendental (*lokottara*). What is the difference between the worldly and transcendental ones? It is the difference in nature between unfavorable entry (*akuśala-praveśa*) and favorable entry (*kuśalapraveśa*) into the knowable (*jñeya*); the difference in nature between those which have impediments (*sāvaraṇa*) and those which do not have impediments (*nirāvaraṇa*); the difference in nature between those which possess [false] discrimination (*savikalpa*) and those which do not possess discrimination (*nirvikalpa*).

Why are there sixteen worldly aspects (*laukikākāra*) such as impermanence, suffering, etc., with regard to the Truths?

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254. The word *mārga*, which usually means "path" also has the meaning of "to seek" from the root √*mārg* "to look for."

255. The sixteen aspects of the Four Truths:

With regard to *duḥkhasatya*: [1] *anitya* (impermanence), [2] *duḥkha* (suffering), [3] *śūnya* (empty), [4] *anātma* (non-self);

With regard to *samudayasatya*: [1] *hetu* (cause), [2] *samudaya* (appearance), [3] *prabhava* (source), [4] *pratyaya* (condition);

With regard to *nirodhasatya*: [1] *nirodha* (cessation), [2] *śānta* (peace), [3] *praṇīta* (excellence), [4] *niḥsaraṇa* (release);

With regard to *mārgasatya*: [1] *mārga* (path, seeking), [2] *nyāya* (method), [3] *pratipad* (practice), [4] *nairyāṇika* (leading to emancipation).

See above, pp. 85, 132-3, 140. See also Kośa, ch. VI, p. 163; ch. VII, p. 30 ff.

Because of the absence of understanding of suchness (*tathatā*), because of the defilements and their latent tendencies (*kleśānuśaya*) and because of mistaken details of verbal expressions (*abhilāpaprapañca*). The transcendental aspects should be understood as the opposite of those [worldly aspects]. Whoever is found in the presence of the transcendental aspects sees the meaning of impermanence (*anityārtha*) and experiences it directly, but not by means of mistaken details of verbal expressions. As with the aspects of impermanence, so should one understand the other aspects appropriately.

CHAPTER TWO

DETERMINING THE TEACHING (*Dharmaviniścaya*)

What is determining the Teaching (*dharmaviniścaya*)?

The noble Dharma is the teaching in twelve constituent parts (divisions) (*dvādaśāṅga*). Which are those twelve constituent parts? [1] discourse (*sūtra*), [2] verse narration (*geya*), [3] exposition (*vyākaraṇa*), [4] stanza (*gāthā*), [5] solemn utterance (*udāna*), [6] circumstance (*nidāna*), [7] exploits (*avadāna*), [8] "thus it was said" (*itivṛttaka*), [9] birth-stories (*jātaka*), [10] development (*vaipulya*), [11] marvels (*adbhutadharma*), and [12] instruction (*upadeśa*).[1]

[1] What is a discourse (*sūtra*)? It is a prose account explaining a point of view. The Tathāgata, seeing ten advantages, expounds, explaining the teaching in this way: [1] he sets out and expounds easily; [2] the listener also understands easily; [3] through respect for the teaching he rapidly acquires the equipment with a view to Awakening (*bodhisambhāra*); [4] rapidly penetrates the teaching; [5] obtains serene joy based on conviction (*avetyaprasāda*) with regard to the Buddha; [6] his Teaching (*dharma*); and [7] the Order (*saṅgha*); [8] experiences supreme happiness in this very life (*paramadṛṣṭadharma-*

1. In the Pāli sources there are only nine constituent parts (divisions) (*navaṅga*) of the Dhamma: [1] *suttaṃ*, [2] *geyyaṃ*, [3] *veyyākaraṇaṃ*, [4] *gāthā*, [5] *udānam*, [6] *itivuttakaṃ*, [7] *jātakaṃ*, [8] *abbhutadhammaṃ*, [9] *vedallaṃ* (M I, p. 133; A II, pp. 103, 178; III, pp. 86, 177). *Nidāna*, *avadāna* and *upadeśa* are not mentioned in this list. *Vedalla* can be identified with *vaipulya*, as the latter is explained below in this text. [See J. W. de Jong's comments in his review, appendix pp. 294-5. For further information on the 9 and 12 divisions, cf. É. Lamotte, *History of Indian Buddhism*, Louvain-la-Neuve, 1988, pp. 143-7.]

sukhavihāra); [9] delights the minds of sages through vigorous discussions; and [10] is recognized as sage (learned, *paṇḍita*).

[2] What is a verse narration (*geya*)? It is that which is recited in stanzas in the middle or at the end of discourses (*sūtra*); or an idea not indicated in the discourse and which is explained [in verses]. It is therefore called verse narration.

[3] What is an exposition (*vyākaraṇa*)? It is the exposition of various present existences of the noble disciples (*ārya-śrāvaka*) in relation to their distant past in different locations. Or it is clarification of a point indicated in discourses, since it is the open exposition of an abstruse meaning (*abhisaṃdhi*).[2]

[4] What is a stanza (*gāthā*)? It is expounded in metric feet in the discourses. It (the stanza) may be of two feet, three, four, five or six feet.

[5] What is a solemn utterance (*udāna*)? It is sometimes spoken in discourses by the Tathāgata with a joyous heart (*āttamanaska*).

[6] What is a circumstance (*nidāna*)? It is a declaration made [by the Buddha] when he is questioned. Or it is the declaration of a rule (precept, *śikṣā*) with its cause. It is therefore also called circumstance.

[7] What is an exploit (*avadāna*)? It is an account with parables (examples, *dṛṣṭānta*) in the discourses.

[8] What is "Thus it was said" (*itivṛttaka*)? This narrates the former existences of the noble disciples.[3]

[9] What are birth-stories (*jātaka*)? They narrate the former

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2 MA II, p. 106, defines *veyyākaraṇa* (*vyākaraṇa*) differently: *Sakalam pi Abhidhammapiṭakaṃ niggāthakaṃ suttaṃ, yañ c'aññam pi aṭṭhahi aṅgehi asaṅgahītaṃ Buddhavacanaṃ, taṃ veyyākaraṇan ti veditabbaṃ* "The entire Abhidhammapiṭaka, a sutta without *gāthās* and every other word of the Buddha not included in the (other) eight divisions, all that should be considered as exposition (*veyyākaraṇa*)."

3 MA II, p 106, defines *itivuttaka* differently "*Vuttam idaṃ bhagavatā" ti ādinayappavattā dasuttarasatasuttantā Itivuttakan ti veditabbā*. "The hundred and ten suttas which begin with the formula 'Thus it was said by the Blessed One' should be understood as *Itivuttaka*" This definitively refers to the Pāli text *Itivuttaka*, the fourth book of the *Khuddhaka-nikāya*.

existences of the Bodhisattva, contained in the Canon concerning the career of the Bodhisattva.

[10] What is a development (*vaipulya*)? It consists of accounts contained in the Canon of the Bodhisattvas (*bodhisattvapiṭaka*). Whatever is called *vaipulya* is also called *vaidalya* or *vaitulya*. Why is it called *vaipulya*? Because it is the basis of the welfare and happiness of all beings, and because it is the supreme and profound teaching. Why is it called *vaidalya*? Because it shatters (*vidalana*) all impediments (*sarvāvaraṇa*).[4] Why is it called *vaitulya*? By reason of the absence of comparison (*tulanābhāva*) with analogies (*upamāna*).

[11] What is a marvel (*adbhutadharma*)? It is a discourse concerning extremely marvellous and extraordinary things [in the career] of the disciples, bodhisattvas and the Tathāgata.

[12] What is an instruction (*upadeśa*)? It is the precise, profound and subtle teaching of the characteristics of all things (*sarvadharmalakṣaṇa*).

These twelve constituent parts (*aṅga*), such as discourses (*sūtra*), into which the noble teaching is divided, are included in the Threefold Canon (*tripiṭaka*).[5] Which are those three Canons? They are the Canon of Discourses (*sūtrapiṭaka*), Canon of the Discipline (*vinayapiṭaka*) and Canon of the Higher Teaching

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4. According to this definition, *vedalla* in the nine divisions (*navaṅga*) of the Pāli sources may be considered as a synonym of *vaipulya* and *vaitulya*. However, the three terms *vaipulya*, *vaidalya* and *vaitulya* refer to the Bodhisattvapiṭaka whilst the term *vedalla*, according to MA II, p. 106, refers to suttas such as the *Cullavedalla*, *Mahāvedalla*, *Sammādiṭṭhi*, *Sakkapañha*, *Saṃkhārabhājaniya*, *Mahāpuṇṇama*, which are concerned with knowledge and satisfaction (*vedañ ca tuṭṭhiṅ ca*).

5. *Tripiṭaka* "Threefold Canon." One of the meanings of the word *piṭaka* is "basket" or "casket." But to translate *piṭaka* as "basket," as is usually the case, when this word refers to the the Collection of Teachings of the Buddha, is to go too far in its literal meaning, which is completely irrelevant. *Piṭaka* merely means Corpus of Sacred Writings, sometimes not only of Buddhism but also of no matter which religion. Therefore it means "Canon," as can be seen in the expression *mā piṭakasampadānena* (in the *Kālāmasutta*, A I, p. 189). Here *piṭakasampadāna* does not mean "the tradition of baskets" but "the canonical tradition." I prefer to translate the word *piṭaka* by "Canon."

(*abhidharmapiṭaka*). They are again divided into two: the Canon of the Disciples (*śrāvakapiṭaka*) and the Canon of the Bodhisattvas (*bodhisattvapiṭaka*). Discourse (*sūtra*), verse narration (*geya*), exposition (*vyākaraṇa*), stanza (*gāthā*) and solemn utterance (*udāna*): these five constituent parts are included in the Canon of Discourses pertaining to the Canon of the Disciples. Circumstance (*nidāna*), exploits (*avadāna*), "thus was it said" (*itivṛttaka*), birth-stories (*jātaka*): these four constituent parts are included in the Canon of the Discipline with the *Parivāra*[6] pertaining to the two forms of the Canon.[7] Development (*vaipulya*) and marvels (*adbhutadharma*): these two constituent parts are included in the Canon of Discourses pertaining to the Canon of the Bodhisattvas. Instruction (*upadeśa*) is included in the Canon of the Higher Teaching of the Disciples as well as of the Bodhisattvas.

Why did the Tathāgata establish the Threefold Canon? The Canon of Discourses was established by the wish to counteract the minor defilement (*upakleśa*) of doubt (*vicikitsā*). The Canon of the Discipline was established by the wish to counteract the minor defilement of attachment to the two extremes (*antadvayānuyoga*).[8] The Canon of the Higher Teaching was established by the wish to counteract the minor defilement of adherence to one's own views (*svayaṃdṛṣṭiparāmarśa*). Furthermore, the Canon of Discourses was established by the wish to reveal the three moral rules (*śikṣātraya*).[9] The Canon of the Discipline was established by the wish to accomplish the disciplines of higher virtue (*adhiśīla*) and higher mental development (*adhicitta*). The Canon of the Higher Teaching was postulated by the wish to accomplish the discipline of higher

6. The *Parivāra* is the fifth and last text of the Vinayapiṭaka. It is like an appendix or summary of the other parts of the Vinaya.

7. That is, the Canon of the Disciples (*śrāvakapiṭaka*) and the Canon of the Bodhisattvas (*bodhisattvapiṭaka*).

8. The two extremes are attachment to sense-pleasures (*kāmasukhallikānuyoga*) and attachment to mortification of the flesh (*ātmakilamathānuyoga*).

9. *Śikṣātraya*: [1] *śīla* (virtue), [2] *samādhi* (mental discipline or concentration), [3] *prajñā* (wisdom).

wisdom (*adhiprajñā*). Furthermore, the Canon of Discourses was established by the wish to reveal correctly the meaning of the teaching. The Canon of the Discipline was established to make known the basis of the attestation (*sākṣātkriyā*) of the teaching. The Canon of the Higher Teaching was established to serve as a basis for the happy abode (*sukhavihāra*) of the sages in delight in the teaching by means of exegetical determining (*sāṃkathyaviniścaya*).

This teaching included in the Threefold Canon, of what is it the domain (*gocara*)? It is the domain of the mind and mental activities (*cittacaitasika*) consisting of listening (*śrutamaya*), reflection (*cintāmaya*) and mental cultivation (*bhāvanāmaya*).

It is said in the Sūtra: "The mind and mental activities have objects (*ālambana*), have their aspects (*ākāra*), have their basis (*āśraya*) and are mutually linked (*samprayoga*)."[10] In this teaching what are their objects? They are the discourses, etc. (*sūtrādikam*). What are their aspects? They are the meanings associated with the aggregates (*skandha*), etc. What is their basis? It is external intimation (*paravijñapti*), mindfulness (*smṛti*) and the residues (*vāsanā*). What is their mutual relationship? It is common acquisition of the object through their mutual association.

What is the classification of objects with regard to the teaching? In brief, they are fourfold: [1] widespread object (*vyāpyālambana*), [2] object aimed at purification of character (*caritaviśodhanālambana*), [3] object aimed at skillfulness (*kauśalyālambana*), and [4] object aimed at purification of the defilements (*kleśaviśodhanālambana*).

[1] The widespread object is in turn fourfold: [1] speculative reflected image (*savikalpapratibimba*), [2] non-speculative reflected image (*nirvikalpapratibimba*), [3] the end of substance (*vastuparyanta*), and [4] the accomplishment of duty (*kārya-pariniṣpatti*). [1] What is a speculative reflected image as object? It is the sphere of tranquillity and insight (*śamathavipaśyanā-viṣaya*) caused by attention concerning resolve (*adhimukti-*

10 The original of this citation has not yet been traced

manaskāra). [2] What is a non-speculative reflected image as object? It is the sphere of tranquillity and insight caused by attention concerning the real nature (*tattvamanaskāra*). [3] What is the end of substance as object? It is the state of the natural perishing (*kṣayabhāvikatā*) of everything and the state of their real nature (*yathāvadbhāvikatā*). What is the state of natural perishing? It consists of the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*). What is the state of real nature? It consists of the Four Noble Truths, their sixteen aspects (*ṣoḍaśākāra*),[11] suchness (*tathatā*), the impermanence (*anitya*) of every conditioned thing (*saṃskāra*), the suffering (*duḥkha*) of every conditioned thing, the absence of a self (*anātma*) in every thing (*dharma*), calm Nirvāṇa (*śānta nirvāṇa*), emptiness (*śūnya*), wishlessness (*apraṇihita*) and signlessness (*animitta*).[12] [4] What is the accomplishment of duty as object? It is the revolution of the basis (*āśrayaparāvṛtti*).* This revolution of the basis is inconceivable (*acintya*).

How many of the sixteen aspects [of the Four Noble Truths] are included in emptiness (*śūnya*)? Two. How many of them are included in wishlessness (*apraṇihita*)? Six. How many of them are included in signlessness (*animitta*)? Eight.[13]

[2] The object aimed at purification of character is fivefold: [1] For those whose character is dominated by craving (*bhūyorāgacarita*) the object is [bodily] impurity (*aśubha*). [2] For those whose character is dominated by hatred (*bhūyodveṣacarita*), the object is the cultivation of compassion (*karuṇābhāvanā*). [3] For those whose character is dominated by delusion (*bhūyomohacarita*) the object is meditation on conditioned origination (*pratītyasamutpāda*) which concerns conditioned nature (*idam pratyayatā*). [4] For those whose character is dominated by self-satisfaction and pride (*madamānacarita*)

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11. For these sixteen aspects, see earlier, p. 176, n. 255.

12. *Śūnya, apraṇihita* and *animitta* refer to the *samādhis* known under these terms.

* Note: *āśrayaparāvṛtti* should be *āśrayaparivṛtti*. See p. 172, n. 245.

13. According to the Kośa, ch. VIII, pp. 184-6, two aspects are included in *śūnya*, ten in *apraṇihita* and four in *animitta*.

the object is analysis of the elements (*dhātuprabheda*). [5] For those whose character is dominated by distraction (*vitarka-carita*)[14] the object is mindfulness of breathing (*ānāpāna-smṛti*).[15]

[3] Skillfulness as object is fivefold: [1] skillfulness concerning the aggregates (*skandha*), [2] skillfulness concerning the elements (*dhātu*), [3] skillfulness concerning the spheres (*āyatana*), [4] skillfulness concerning conditioned origination (*pratītyasamutpāda*), and [5] skillfulness concerning what is possible and what is impossible (*sthānāsthānakauśalya*). What does one see (obtain) by skillfulness concerning what is possible and what is impossible? One sees (obtains) [the same thing as] skillfulness concerning conditioned origination. What is the difference between skillfulness concerning what is possible and what is impossible and skillfulness concerning conditioned origination? [The knowledge] that things (*dharma*) derive from things, and that their arising is not devoid of causes nor due to irregular causes: that is skillfulness concerning conditioned origination. [The knowledge] that the arising of feeling is in accord with play of cause and effect: that is skillfulness concerning what is possible and what is impossible.

[4] What is purification of the defilements as object? It is the coarseness (*audārikatā*) of those who are in the lower stages (*adhobhūmika*), the calm (finesse) (*śāntatā*) of those who are in the higher stages (*ūrdhvabhūmika*), suchness (*tathatā*) and the Four Noble Truths. That is purification of the defilements as object.

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14. Here *vitarka* does not mean "reasoning."

15. According to the Vism there are in the main six types of character: [1] *rāgacarita*, [2] *dosa-* [3] *moha-* [4] *saddhā-* [5] *buddhi-* and [6] *vitakkacarita*. But by mixing these certain scholars list fourteen types of them, and it would hence be possible to add many more types. However, there are only six main ones. Some people also add to them three other kinds: *taṇhācarita*, *mānacarita* and *diṭṭhicarita*, but *taṇhā* and *māna* can be included in *rāga*, and *diṭṭhi* in *moha*. The Vism says that *rāgacarita* is similar to *saddhācarita*, *dosacarita* to *buddhicarita* and *mohacarita* to *vitakkacarita*. For details see Vism, p. 101 ff.

For how many reasons (*yukti*), does one examine things, when one so desires? For four reasons: [1] reason of dependence (*apekṣāyukti*), [2] reason of cause and effect (*kārya-kāraṇayukti*), [3] reason of the accomplishment of attestation (*sākṣātkriyāsādhanayukti*), and [4] reason of essential nature (*dharmatāyukti*). [1] What is the reason of dependence? It is the fact that the arising of conditioned things (*saṃskāra*) depends on conditions (*pratyaya*). [2] What is the reason of cause and effect? It is the fact that things which have different characteristics have distinct causes and effects. [3] What is the reason of the accomplishment of attestation? It is the fact that the instruction (*upadeśa*) concerning a thing to be established (*sādhyārtha*) such as the accomplishment of attestation is not contrary to the authority (*pramāṇa*). [4] What is the reason of essential nature? It is the full development of the essential nature (*dharmatā-pariniṣpatti*) of things whose own and common characteristics have endured since infinite time (*anādikālika*). That is investigation of things.

How many searches (*paryeṣaṇā*) are there concerning things? There are four searches: [1] search for names (*nāmaparyeṣaṇā*), [2] search for substances (*vastuparyeṣaṇā*), [3] search for the designation of own-nature (*svabhāva-prajñaptiparyeṣaṇā*), and [4] search for the designation of particularities (*viśeṣaprajñaptiparyeṣaṇā*).

[1] What is the search for names? It is the judgement (conclusion) that the own-characteristics (*svalakṣaṇa*) of groups of the names (*nāmakāya*), phrases (*padakāya*) and consonants (*vyañjanakāya*) of things (*dharma*) are not absolute (*apariniṣpanna*).

[2] What is the search for substances? It is the judgement (conclusion) that the characteristics of the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*) are not absolute.

[3] What is the search for the designation of own-nature? It is the judgement (conclusion) that, with regard to the relationship between the name (*abhidhāna*) and the thing named (*abhidheya*), own-nature is only a designation (*prajñaptimātra*) in as much as it is a linguistic sign (*vyavahāranimitta*).

[4] What is the search for the designation of particularities? It is the judgement (conclusion) that, with regard to the relationship between the name and the thing named, particularities are only designations in as much as they are linguistic signs. That is the cultivation of searches concerning things.

How many precise knowledges (*yathābhūtaparijñāna*) are there concerning things (*dharma*)? There are four precise knowledges: [1] precise knowledge sought by means of names (*nāmaparyeṣita*), [2] precise knowledge sought by means of substances (*vastuparyeṣita*), [3] precise knowledge sought by the designation of own-nature (*svabhāvaprajñaptiparyeṣita*), and [4] precise knowledge sought by means of the designation of particularities (*viśeṣaprajñaptiparyeṣita*).

[1] What is precise knowledge sought by means of names? It is precise knowledge that cannot be attained by means of names (*nāmānupalabdhijñāna*).

[2] What is precise knowledge sought by means of substances? It is precise knowledge that cannot be attained by means of the characteristics of substances (*vastulakṣaṇānupalabdhijñāna*).

[3] What is precise knowledge sought by means of the designation of own-nature? It is precise knowledge that cannot be attained by means of the own-nature of substances (*dravyasvabhāvānupalabdhijñāna*).

[4] What is precise knowledge sought by means of the designation of particularities? It is precise knowledge that cannot be attained by means of the particularities of substances (*dravyaviśeṣānupalabdhijñāna*).

What are the stages of union (*yogabhūmi*) in a person engaged in concentration (*samādhi*), depending on the teaching (*dharma*)? They are fivefold: [1] aid (*ādhāra*), [2] application (*ādhāna*), [3] mirror (*ādarśa*), [4] light (*āloka*) and [5] base (*āśraya*).

[1] What is aid? It is erudition (*bāhuśrutya*) concerning things such as the state of heat (*uṣmagata*) and the Noble Truths (*āryasatya*) in a person who has acquired the equipment with a view to Awakening (*bodhisambhāra*). [2] What is application? It is profound attention (*yoniśomanaskāra*) which has it [the

erudition mentioned above] as object. [3] What is the mirror? It is concentration endowed with signs (*sanimittasamādhi*) which has it [erudition] as object. [4] What is the light? It is knowledge which cannot be attained by means of what is appropriated (*grāhya*) and what appropriates (*grāhaka*). Referring to this, the Blessed Lord Buddha rightly said:

"The bodhisattva, in a state of recollection (*samāhita*, concentrated) sees that images (*pratibimba*) are only thought (*citta*, mind). Rejecting (*vyāvartya*) the notion of objects (*arthasaṃjñā* or *viṣayasaṃjñā*), perceiving only his own thought (*svasaṃjñām upadhārayan*), and with his mind thus settled in itself, he understands the absence of what is appropriated (*grāhyābhāva*) and also « the absence of what appropriates (*grāhakābhāva*), and he then experiences (*spṛśet*, touches) the knowledge that cannot be attained (*nopalambha*) [by means of *grāhya* and *grāhaka*]."[16]

« [5] What is the base (*āśraya*)? It is the revolution of the base (*āśrayaparāvṛtti*).[17]

« How does one become skilled in the teachings (*dharmakuśala*)? By means of great erudition (*bahuśrutatā*).[18]

« How does one become skilled in the meaning (*arthakuśala*)? By means of the knowledge of the characteristics (*lakṣaṇajñatā*) of the Higher Teaching (*abhidharma*) and the Higher Discipline (*abhivinaya*).[19]

« How does one become skilled in the letter (*vyañjanakuśala*, lit. skilled in consonants)? By means of the knowledge of the well explained letter (*suniruktavyañjanajñatā*).

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16. Cf. Siddhi, p. 581 for these verses.

17. This means that by abandoning all unruliness (*dauṣṭhulya*), the base (*āśraya*) becomes calm and pure. [Note: *āśrayaparāvṛtti* (Gokhale's emendation) should be *āśrayaparivṛtti* (Pradhan and *Bhāṣya*). See p. 172, n. 245.]

18. *Bahuśruta* literally means "heard much," since in the olden days knowledge was acquired by listening to the master.

19. The two terms *abhidhamma* and *abhivinaya* are also found together in the Pāli Nikāyas, e.g., D III, p. 267; M I, p. 472. Although *abhidhamma* is well-known, what is meant by *abhivinaya* is not clear. MA III, p. 185, explains it simply as the Vinaya Piṭaka. But, according to the context in D (III, p. 267), we can take it that *abhivinaya* refers to "refined conduct" (*piyasamudācāra*).

« How does one become skilled in explanation (philology) (*niruktikuśala*)? By means of the knowledge of current usage (*anuvyavahāra*), without being attached to regional explanations (expressions) (*janapadanirukti*)[20] such as "me" or "mine" (*ātmātmīya*)[21]

« How does one become skilled in the conjunction of the past and the future (*pūrvāntāparāntānusaṃdhikuśala*)? By means of comprehension (*udgrahaṇa*) concerning the past and by means of release (*niḥsaraṇa*) concerning the future.

« How does one become [a person] dwelling in the teachings (*dharmavihārin*)? One does not become [a person] dwelling in the teachings only through the practice of listening (erudition) and reflection (*śrutacintāprayoga*) without having recourse to meditation (mental cultivation) (*bhāvanām anāgamya*). Neither does one become [a person] dwelling in the teachings only through the practice of meditation (mental cultivation) (*bhāvanāprayoga*) without having recourse to listening (erudition) and reflection (*śrutacintām anāgamya*). It is by having recourse to both, by living according to both, that one becomes [a person] dwelling in the teachings. What consists of listening (erudition) (*śrutamaya*) should be understood by means of study, recitation and predication (*udgrahāyasvādhyāyadeśanā*).[22] What consists of mental cultivation

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20. Cf. M III, p. 237: *janapadaniruttiyā ca anabhiniveso.*

21. The three terms *arthakuśala* (skilled in the meaning), *vyañjanakuśala* (skilled in the letter, in language) and *niruktikuśala* (skilled in explanation or philology) refer to the problem of the correct comprehension of the Buddha's teaching. The term *arthakuśala* means that one should understand the spirit or meaning (*artha*) of the teaching without being over-influenced by the language or letter (*vyañjana*). The term *vyañjanakuśala* means that, although the language is of secondary importance, one should be competent in it in order to learn the Dharma expressed in that language. The essential is the spirit and not the letter; however, the letter is important too. The term *niruktikuśala* indicates that one should not be blindly attached to one's national or regional language or dialect (*janapadanirukti*), and that one should not be misled because of such terms as "me" and "mine" which are of current and popular usage.

22. Here the Chinese version adds: "What consists of reflection (*cintāmaya*)

(*bhāvanāmaya*) should be understood by means of the practice of concentration (*samādhiprayoga*) and dissatisfaction (*asaṃtuṣṭi*). The practice of concentration should be understood by means of constant and careful practice (*sātatya-satkṛtyaprayoga*) and unperverted practice (*aviparītaprayoga*). Dissatisfaction should be understood by means of practice aimed at an [as yet] untasted (*anāsvādita*) higher tranquillity (*uttaraśamatha*).[23]

« Why is the Vaipulya [Development, Extension] called the Canon of Perfections (*pāramitāpiṭaka*) of the Bodhisattvas? Because it describes the number of the perfections (*pāramitā-saṃkhyānirdeśa*), their characteristics (*lakṣaṇa*), order (*krama*), explanations (*nirukti*), cultivation (*bhāvanā*), divisions (*prabheda*), groupings (*saṃgraha*), opposites (*vipakṣa*), the eulogies of their virtues (*guṇavarṇana*), and also their mutual determining (*anyonyaviniścaya*).

« Why is the Vaipulya [Development, Extension] designated as excellent (*audārya*) and profound (*gāmbhīrya*)? Because of its knowledge of all the aspects (*sarvākārajñatā*), its excellence and its profundity (*udāragambhīratā*).

« Why do certain beings (*ekatyāḥ sattvāḥ*) not esteem (*nādhimucyante*) the excellence and profundity of the Vaipulya [Development, Extension] and are afraid (*uttrasanti*) of it? Because of their separation from the dharma-nature (*dharmatā-viyuktatā*), because of their lack of cultivation of good roots

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should be understood by means of reflection on the meaning (*arthacintā*) " This sentence should naturally be placed here.

23. *Saṃtuṣṭi*, "contentment," "satisfaction," is a virtue when it is associated with material conditions. A disciple should be content with any kind of robe (*cīvara*), alms-food (*piṇḍapāta*), lodging (*sayanāsana*, Pāli *senāsana*) and medical care (*glānapratyayabhaiṣajya*, Pāli *gilānapaccayabhesajja*) that he receives. This is a highly praised quality. However, in relation to a higher spiritual experience, *saṃtuṣṭi* is not a good quality. If a disciple is satisifed with what he has attained spiritually, he does not make further efforts and there would be no further progress for him. Therefore, in relation to spiritual progress, *asaṃtuṣṭi* "dissatisfaction" is considered a virtue, since it instigates the disciple to attain higher and higher spiritual states.

(*anavaropitakuśalamūlatā*), and because of the influence of bad friends (*pāpamitraparigraha*).

« Why do certain beings, although they esteem the Vaipulya [Development, Extension], not find release (*na niryānti*)? Because of their adherence to their own view (*svayaṃdṛṣṭiparāmarśasthāpita*) [and because of their adherence to the meaning of the sound (letter) (*yathārutārthābhiniveśa*)].[24] It is by reason of this that the Blessed One said in the discourse (*dharmaparyāya*) entitled "The Great Mirror of the Teaching" (*mahādharmādarśa*): "There arise twenty-eight false ideas (*asaddṛṣṭi*) in [the mind of] the bodhisattva who examines the teachings (*dharmān vicinvataḥ*) superficially (*ayoniśo*) according to the sound (letter) (*yathāruta*)."

« What are those twenty-eight false ideas? [1] Idea of signs (*nimittadṛṣṭi*),[25] [2] idea of the refutation of the designation (*prajñaptyapavādadṛṣṭi*), [3] idea of the refutation of imagination (*parikalpāpavādadṛṣṭi*), [4] idea of the refutation of reality (*tattvāpavādadṛṣṭi*),[26] [5] idea of grasping (*parigrahadṛṣṭi*), [6] idea of transformation (*pariṇatidṛṣṭi*),[27] [7] idea of irreproachability (*anavadyatādṛṣṭi*), [8] idea of release (*niḥsaraṇadṛṣṭi*),[28] [9] idea of scorn (*avajñādṛṣṭi*), [10] idea of rage (*prakopa-*

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24. This part, which is lost in the original Sanskrit, is found in both the Chinese and Tibetan versions. It is also found in the *Bhāṣya*.

25. *Nimittadṛṣṭi*: this is to grasp superficial signs and characteristics without understanding the profound meaning of the teaching. For example, the Mahāyāna Sūtras say: *niḥsvabhāvāḥ sarvadharmāḥ anutpannāḥ aniruddhāḥ ādiśāntāḥ prakṛtiparinirvṛtāḥ*. When one hears that, one is not capable of understanding it, one conforms to words, one clings to words. One arouses *abhiniveśa* "attachment." One says *niḥsvabhāvāḥ sarvadharmāḥ*, etc., but one is attached to superficial signs and characteristics.

26. Nos. 2, 3, 4: this is calumny of the Dharma in every way. It is by reason of these three false views that the Dharma is denatured.

27. Nos. 5 and 6: because of these two *dṛṣṭis*, one relies on partial reasonings and twists the meaning of the Sūtra in order to establish one's opinion.

28. No. 7, *anavadyadṛṣṭi*: this is thinking that one's own path or practice is perfect. No. 8, *niḥsaraṇadṛṣṭi*: this is thinking that there is release through this path. If one relies on these two views, one has a tendency to do good or bad things.

dṛṣṭi),[29] [11] idea of misapprehension (*viparītadṛṣṭi*), [12] idea of generating (*prasavadṛṣṭi*),[30] [13] idea of not admitting [the good reasonings of others] (*anabhyupagamadṛṣṭi*), [14] idea of resorting to false maneuvers (*kusṛtidṛṣṭi*),[31] [15] idea of respect (*satkāradṛṣṭi*),[32] [16] idea of intense delusion (*dṛḍhamūḍhatādṛṣṭi*),[33] [17] fundamental idea (*mūladṛṣṭi*),[34] [18] idea of the seen and the wrongly seen (*dṛṣṭāvadṛṣṭadṛṣṭi*),[35] [19] idea of the repudiation of practice (*prayoganirākaraṇadṛṣṭi*),[36] [20] idea that does not lead to emancipation (*anairyāṇikadṛṣṭi*),[37] [21] idea

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29. Nos. 9 and 10: the bodhisattva considers his own opinion as the best and scorns those of others because of *avajñādṛṣṭi* (no. 9), and he becomes enraged with those who do not agree with him, because of *prakopadṛṣṭi* (no. 10).

30. Nos. 11 and 12: the bodhisattva misinterprets the teachings such as *śūnyatā, animitta, apraṇihita*, because of *viparītadṛṣṭi* (no. 11), and he thinks that he can develop the virtues in this way (*prasavadṛṣṭi*, no. 12).

31. Nos. 13 and 14: it is because of *anabhyupagamadṛṣṭi* (no. 13) that a bodhisattva clings to his own opinion and does not admit his mistake even when it is pointed out to him, and because of *kusṛtidṛṣṭi* (no. 14) he advances false arguments and reasonings in order to prove his opinion.

32. A bodhisattva may think conceitedly that his way of practicing the Dharma is true respect of and offering to the Buddha and that others should follow his example. This is false pride (*abhimāna*).

33. Thinking: "this alone is the truth and the rest is false" (*idam eva saccaṃ mogham annaṃ*): this is adhering to one's own false opinion even when the truth is explained.

34 This is the coarseness of the residues (*vāsanā audārikatā*). All the sixteen ideas mentioned above devolve from this one (no. 17).

35. In order to demonstrate the defects and bad consequences of these seventeen opinions, the author mentions some further *dṛṣṭis*. In fact, the ten ensuing *dṛṣṭis* are engendered by the first seventeen.

No. 18, *dṛṣṭāvadṛṣṭadṛṣṭi* is engendered by no. 1, *nimittadṛṣṭi*. The former (no. 18) arises from non-comprehension of teachings such as *niḥsvabhāvāḥ sarvadharmāḥ*, etc., and it leads to intense attachment (*dṛḍhābhiniveśa*) to superficial signs and the characteristics of dharmas.

36. This false view occurs because of nos. 2, 3 and 4. Whoever grasps this view wrongly criticizes the nature of dharmas (*dharmasvabhāva*) and gains the idea that effort or vigor (*vīryā*) is useless.

37. Because of nos. 5 and 6, *bhāvanā*, practice [or cultivation], cannot encur the result (*phala*) and in consequence one has a false opinion (no. 20) that the *mārga* (Path) is *anairyāṇika* (does not lead to emancipation).

of the accumulation of impediments (*āvaraṇopacayadṛṣṭi*),[38] [22] idea of the generating of demerit (*apuṇyaprasavadṛṣṭi*),[39] [23] idea of the absence of a result (*vaiphalyadṛṣṭi*),[40] [24] idea of the censurable (*nigrāhyadṛṣṭi*),[41] [25] idea of calumny (*abhyākhyānadṛṣṭi*),[42] [26] idea of the ineffable (*akathyadṛṣṭi*),[43] [27] idea of grandeur (*mahādṛṣṭi*),[44] and [28] idea of superior pride (*abhimānadṛṣṭi*).[45]

« It is said in the Vaipulya that all things (*sarvadharmāḥ*) are devoid of their own-nature (*niḥsvabhāvāḥ*). What is the profound meaning (*abhisaṃdhi*) here? [All things are devoid of their own-nature] by reason of their non-existence by themselves (*svayam abhāvatā*), by reason of the non-existence of their own self (*svenātmanā'bhāvatā*), because they are not founded in own-nature (*sve bhāve 'navasthita*), and because, like objects grasped by fools, they have no (real) characteristics (*bālagrāhavaccālakṣaṇatām upādāya*).[46] Furthermore, [all

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38. Because of nos. 7 and 8, the offences one commits are not really eliminated. Therefore impediments accumulate (*āvaraṇopacaya*).

39. Due to false views nos. 9 and 10 (scorn and rage), one follows the wrong path, a wrong *brahmacarya*, and that causes much badness and generates demerit (*apuṇyaprasava*).

40. Because of nos. 11 and 12, one cannot obtain good results and, in consequence, one develops the false idea that there is no result (*vaiphalya*).

41. This idea of censure arises because a bodhisattva does not wish to accept another's reasoning (no. 13) and because he resorts to false maneuvers (no. 14).

42. This occurs as the result of no. 15, *satkāradṛṣṭi*.

43. This idea arises because the bodhisattva grasps some opinion and thinks: "That alone is the truth, the rest is false" (no. 16).

44. This is linked to no. 17, *mūladṛṣṭi*.

45. All of these twenty-seven dṛṣṭis mentioned above give rise to the last false view, *abhimānadṛṣṭi* "superior pride" (no. 28).

Among these 28 false ideas or opinions of a bodhisattva, the first 17 engender the next ten, i.e. 18 to 27, and all those 27 together contribute to engender the 28th.

46. The commentary explains this last expression: "Fools (*bāla*) who have not seen the truths by basing themselves on the residues (*vāsanā*), language (*vyavahāra*) and idle talk (*prapañca*) wrongly grasp dharmas which are devoid of own-nature (*svabhāva*) and characteristics (*lakṣaṇa*). It is because

things are devoid of their own-nature] by reason of the absence of the own-nature of characteristics (*lakṣaṇaniḥsvabhāvatā*) with respect to the imaginary nature (*parikalpite svabhāve*), by reason of the absence of the nature of arising (*utpatti-niḥsvabhāvatā*) with respect to the relative nature (*paratantre*), and by reason of the absence of own-nature in the ultimate sense (*paramārthaniḥsvabhāvatā*) with respect to the absolute [nature] (*pariniṣpanne*).

« What is the profound meaning (*abhisaṃdhi*) of: [All things are] unarisen (*anutpanna*), undestroyed (*aniruddha*), calm from the beginning (*ādiśānta*), completely extinguished by nature (*prakṛtiparinirvṛta*)? Since they have no own-nature (*niḥsvabhāva*), they are unarisen (*anutpanna*); since they do not arise, they are undestroyed (*aniruddha*); since they neither arise nor are destroyed, they are calm from the beginning (*ādiśānta*); since they are calm from the beginning, they are completely extinguished by nature (*prakṛtiparinirvṛta*).

« Furthermore, there are four intentions (*abhiprāya*) by means of which the intention of the Tathāgatas in the Vaipulya should be followed (*anugantavya*): [1] intention of evenness (*samatā'bhiprāya*), [2] intention of different times (*kālāntarābhiprāya*), [3] intention of different meanings (*arthāntarābhiprāya*), and [4] intention of the tendency of the individual (*pudgalāśayābhiprāya*).

« There are four profound meanings (*abhisaṃdhi*) by means of which the profound meaning of the Tathāgatas in the Vaipulya should be followed: [1] profound meaning which provokes penetration (comprehension) (*avatāraṇābhisaṃdhi*), [2] profound meaning of characteristics (*lakṣaṇābhisaṃdhi*), [3] profound meaning of counteractives (*pratipakṣābhisaṃdhi*), and [4] profound meaning of transformation (*pariṇāmanābhisaṃdhi*).[47]

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of the own-nature grasped in such a wrong way that it is said that dharmas are *niḥsvabhāva*."

47 For details, see Saṃgraha, pp 129-32, 224-8

« How can one rightly know (*pratyavagantavya*) a bodhisattva skilled in concentration on the teaching (*dharma-samādhikuśala*) of the Vaipulya?

« By virtue of five reasons: [1] Each moment he [the bodhisattva] dispels (*drāvayati*, lit. dissolves) the basis of all unruliness (*sarvadauṣṭhulyāśraya*). [2] He obtains the joy of devotion to the Truth (*dharmārāmarati*), free from the perception of diversity (*nānātvasaṃjñāvigata*). [3] He knows the infinite splendor of the Truth (*apramāṇaṃ dharmāvabhāsam*) which has unlimited aspects (*aparicchinnākāra*). [4] His undiscriminating signs (*avikalpitāni nimittāni*), linked to purification (*viśuddhabhāgīyāni*), are active (*samudācaranti*). [5] And he acquires more and more of what is necessary for the accomplishment and perfecting of the Truth-Body (*dharmakāya-paripūriparinispatti*).

« It is stated that the results ensuing from the five kinds of mental cultivation (*bhāvanā*) are fivefold. The five kinds of mental cultivation are: [1] mingled mental cultivation (*sambhinnabhāvanā*), [2] signless mental cultivation (*animitta-bhāvanā*), [3] spontaneous mental cultivation (*anābhoga-bhāvanā*), [4] cleansed mental cultivation (*uttaptabhāvanā*),[48] and [5] revolution-like mental cultivation (*parivṛttinibhā-bhāvanā*), in the appropriate order (*yathākramam*).[49]

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48. *Uttapta*: lit. "burnt," "heated," hence "cleansed" by fire.

49. This paragraph is missing in the two Chinese and Tibetan translations. However, the *Bhāṣya* also attests the existence of this passage in the original Sanskrit text by commenting upon it as follows: *Tad etat pañcavidhāyā bhāvanāyāḥ phalam pañcavidhaṃ nirvartata iti saṃdarśitam. Pañcavidhā bhāvanā katamā? praśrabdhinimittabhāvanā, sambhinnabhāvanā, animitta-bhāvanā, anābhogabhāvanā, parinirvṛttinimittabhāvanā ca.* (quoted by Pradhan). In this passage of the *Bhāṣya*, *praśrabdhinimittabhāvanā* is used instead of *uttaptabhāvanā* and *parinirvṛttinimittabhāvanā* instead of *parivṛttinibhābhāvanā*.

The Kośa, ch. IV, pp. 119, 192, 228-9, 288, 300; VII, pp. 23, 62, 64-5; VIII, p. 192; Sūtrālaṃkāra (XVI, 16), p. 102; Siddhi, pp. 597, 606, 629, deal with several aspects of *bhāvanā*, but they do not refer to the five kinds of *bhāvanā* mentioned here.

It is clear that these five kinds of *bhāvanā* refer to five qualities of the

« Why should the teaching of the Vaipulya (*vaipulya-dharma*) be revered (*pūjya*) with incense, garlands, etc. (*dhūpamālyādibhiḥ*), and not the teaching of the disciples (*śrāvakadharma*)? Because it (*vaipulyadharma*) is the support of the welfare and happiness of all beings (*sarvasattvahita-sukhādhiṣṭhāna*). »

« Here ends
the Second Compendium entitled Determining the Teaching
in the Compendium of the Higher Teaching. »

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bodhisattva skilled in concentration on the teaching of the Vaipulya (*vaipulye dharmasamādhikuśalo bodhisattvaḥ*) mentioned in the preceding paragraph. Hence:

1) *sambhinnabhāvanā* dispels the basis of all unruliness (*sarva-dauṣṭhulyāśrayaṃ drāvayati*);

2) *animittabhāvanā* arouses joy in devotion to the Truth, free from the perception of diversity (*nānātvasaṃjñāvigatāṃ dharmārāmaratim*);

3) *anābhogabhāvanā* engenders the infinite splendor of the Truth which has unlimited aspects (*aparicchinnākāram apramāṇaṃ dharmāvabhāsam*);

4) *uttaptabhāvanā* activates undiscriminating signs which are linked to purification (*viśuddhabhāgīyāni avikalpitāni nimittāni*);

5) *parivṛttinibhābhāvanā* acquires what is needed for the accomplishment and perfecting of the Dharmakāya (*dharmakāyaparipūriparinispattaye hetumayaparigraham*).

CHAPTER THREE

Determining Acquisitions (*Prāptiviniścaya*)

Section One: Definition of Individuals (*Pudgalavyavasthāna*)

What is determining acquisitions (*prāptiviniścaya*)? In brief, it is twofold: it should be understood through the definition of individuals (*pudgalavyavasthāna*) and through the definition of comprehension [of the Truth] (*abhisamayavyavasthāna*).

What is the definition of individuals? In brief, it is sevenfold: [1] classification according to their character (*caritaprabheda*), [2] classification according to their release (*niryāṇaprabheda*), [3] classification according to their receptacle (*ādhāraprabheda*), [4] classification according to their application (*prayogaprabheda*), [5] classification according to their fruit (result) (*phalaprabheda*), [6] classification according to their realm (*dhātuprabheda*), and [7] classification according to their career (*caryāprabheda*).

What is the classification according to their character (*caritaprabheda*)? It is sevenfold: [1] character dominated by craving (*rāgacarita*), [2] character dominated by hatred (*dveṣacarita*), [3] character dominated by delusion (*mohacarita*), [4] character dominated by pride (*mānacarita*), [5] character dominated by distraction (*vitarkacarita*),[1] [6] normal (balanced) character (*samabhāgacarita*), and [7] unexcitable character (*mandarajaskacarita*).

What is the classification according to their release (*niryāṇaprabheda*)? It is threefold: [1] that of the Vehicle of the

1. *Vitarka* does not mean "reasoning" here. See also above, p. 184, n. 14.

Disciples (*śrāvakayānika*), [2] that of the Vehicle of the Solitary Buddhas (*pratyekabuddhayānika*), and [3] that of the Great Vehicle (*mahāyānika*).

What is the classification according to their receptacle (*ādhāraprabheda*)? It is threefold: [1] he who has not yet acquired the equipment (*asambhṛtasambhāra*), [2] he who has acquired and has not acquired the equipment (*sambhṛtāsambhṛtasambhāra*), and [3] he who has already acquired the equipment (*sambhṛtasambhāra*).

What is the classification according to their application (*prayogaprabheda*)? It is twofold: [1] he who follows trust (*śraddhānusārin*) and [2] he who follows the teaching (*dharmānusārin*).

What is the classification according to their fruit (result) (*phalaprabheda*)? It is of twenty-seven kinds: [1] he who is resolved on trust (*sraddhādhimukta*),[2] [2] he who has attained to view (vision) (*dṛṣṭiprāpta*), [3] the bodily witness (*kāyasākṣin*), [4] he who is freed by wisdom (*prajñāvimukta*), [5] he who is freed by the two means (*ubhayatobhāgavimukta*), [6] he who progresses towards the "fruit of stream-winning" (*srotāpattiphalapratipanna*), [7] he who is a "stream-winner" (*srotaāpanna*), [8] he who progresses towards the "fruit of once-returner" (*sakṛdāgāmiphalapratipanna*), [9] he who is a "once-returner" (*sakṛdāgāmin*), [10] he who progresses towards the "fruit of non-returner" (*anāgāmiphalapratipanna*), [11] he who is a "non-returner" (*anāgāmin*), [12] he who progresses towards the fruit of arhatship (*arhattvaphalapratipanna*), [13] the arhat (*arhan*), [14] he who will only be reborn seven times at the most (*saptakṛdbhavaparama*), [15] he who is destined to be reborn in several families (*kulaṃkula*), [16] he who has only a single interval (*ekavīcika*), [17] he who attains Parinirvāṇa in the intermediate state (*antarāparinirvāyin*), [18] he who, on being born, attains Parinirvāṇa (*upapadyaparinirvāyin*), [19] he who attains Parinirvāṇa without any effort (construction) (*anabhisaṃskāra-*

2 These twenty-seven terms are all explained below, p 204 ff and in the notes

parinirvāyin), [20] he who attains Parinirvāṇa by effort (construction) (*sābhisaṃskāraparinirvāyin*), [21] he who goes upstream (*ūrdhvaṃsrotas*), [22] the arhat of regressive nature (*parihāṇadharma arhan*), [23] the arhat of intent nature (*cetanādharma arhan*), [24] the arhat of guarded nature (*anurakṣaṇādharma arhan*), [25] the stable and unshakeable arhat (*sthitākampya arhan*), [26] the arhat of penetrating nature (*prativedhadharma arhan*), and [27] the arhat of immovable nature (*akopyadharma arhan*).

What is the classification according to their realm (*dhātuprabheda*)? [It consists of] the ordinary man (*pṛthagjana*), he who is in training (*śaikṣa*) and he who is beyond training (*aśaikṣa*), (all three) in the realm of desire (*kāmadhātu*). Just as the realm of desire is threefold, so are the realms of form (*rūpadhātu*) and of the formless (*ārūpyadhātu*) threefold. The bodhisattva dwells in the realms of desire and of form. The Solitary Buddha (*pratyekabuddha*) dwells in the realm of desire. The realm of the Tathāgata is inconceivable (*acintya*).

What is the classification according to their career (*caryāprabheda*)? In brief, it is fivefold: [1] the bodhisattva whose career is directed by high resolve (*adhimukticārībodhisattva*), [2] the bodhisattva whose career is directed by earnest intention (*adhyāśayacārībodhisattva*),[3] [3] the bodhisattva whose career is provided with signs (*sanimittacārībodhisattva*), [4] the bodhisattva whose career is devoid of signs (*animittacārībodhisattva*), and [5] the bodhisattva whose career is devoid of construction (*anabhisaṃskāracārībodhisattva*).[4]

What is a person whose character is dominated by craving (*rāgacarita*)? The one in whom craving is intense and extensive (*tīvrāyatarāga*). It is the same for persons whose characters are

3. The Bodh. bhūmi, p. 313, defines *adhyāśaya*: *śraddhāpūrvo dharmavicayapūrvakaś ca buddhadharmeṣu yo'dhimokṣaḥ pratyavagamo niścayo bodhisattvasya, so'dhyāśaya ityucyate.* "The strong intention, profound comprehension, firm conviction of a bodhisattva, which are preceded by trust and investigation of the teaching, with regard to the Buddhadharma: that is called *adhyāśaya*."

4. These five terms refer to various stages of the *bodhisattvabhūmi* and are explained below, pp. 216-17.

dominated by hatred (*dveṣa*), delusion (*moha*), pride (*māna*) or distraction (*vitarka*).

What is a person whose character is normal (balanced) (*samabhāgacarita*)? The one whose defilements are normal (balanced, natural) (*prakṛtisthakleśa*).

What is a person whose character is unexcitable (*manda-rajaskacarita*)? The one whose defilements are infinitesimal (*tanutarakleśa*) by nature.

What is a person belonging to the Vehicle of the Disciples (*śrāvakayānika*)? It is a person who, having obtained or not the attainments (*samāpanno vā asamāpanno vā*), dwelling in the Dharma of the Disciples (*śrāvakadharmatāvihārin*), having obtuse (weak) faculties (*mṛdvindriya*) by nature, set on his own liberation (*svavimuktipraṇihita*), having the intention of becoming free (*vimuktāśaya*) by means of the cultivation of detachment (*vairāgyabhāvanā*), dependent on the Canon of the Disciples (*śrāvakapiṭaka*), practicing the major and minor virtues (*dharmānudharmacārin*) by means of the cultivation of vigor (*vīryabhāvanā*), puts an end to suffering.

What is a person belonging to the Vehicle of the Solitary Buddhas (*pratyekabuddhayānika*)? It is a person who, having or not obtained the attainments, dwelling in the Dharma of the Solitary Buddhas (*pratyekabuddhadharmatāvihārin*), having middling faculties (*madhyendriya*) by nature, set on his own liberation, having the intention of becoming free by means of the cultivation of detachment, having the intention of attaining Awakening (*adhigatabodhyāśaya*), by alone cultivating the attestation, dependent on the Canon of the Disciples, practicing the major and minor virtues by means of the cultivation of vigor, having previously aroused or not the qualities leading to penetration (*nirvedhabhāgīya*), having previously obtained or not a fruit, born in a time when there is no Buddha in the world (*abuddhaloka* or *abuddhabhava*),[5] confronting the Noble Path through internal will (*adhyātmacetanā*) alone, dwelling alone

5 A Pratyekabuddha only appears in the world at a time when there is no Buddha, that is, a Samyaksambuddha "Perfectly Awakened." A Buddha and a Pratyekabuddha never appear at the same time.

(*ekavihārin*) like the horn of a rhinoceros (*khaḍgaviṣāṇakalpa*),[6] or a solitary conqueror (*pratyekajina*) living in a group (*vargacārin*),[7] puts an end to suffering.[8]

What is a person belonging to the Great Vehicle (*mahāyānika*)? It is a person who, having obtained or not the attainments, dwelling in the Dharma of the Bodhisattvas (*bodhisattvadharmatāvihārin*), having sharp faculties (*tīkṣṇendriya*) by nature, set on the liberation of all beings (*sarvasattvavimokṣa*), having the intention of attaining unestablished Nirvāṇa (*apratiṣṭhitanirvāṇāśaya*), dependent on the Canon of the Bodhisattvas (*bodhisattvapiṭaka*), practicing the major and minor virtues by means of the cultivation of vigor, ripens beings (*sattvān paripācayati*), cultivates the pure stage of the Buddhas (*śuddhāṃ buddhabhūmiṃ bhāvayati*), receives the prediction (*vyākaraṇa*)[9] and attains Perfect Awakening (*samyaksambodhi*).

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6. Cf. *eko care khaggavisāṇakappo* (*Khaggavisāṇa Sutta*, Sn, p. 6, vv. 35-75). *Khaḍgaviṣāṇakalpa* is usually translated by "like a rhinoceros" (La Vallée Poussin, Kośa, ch. III, p. 194). However, *khaḍga* or *khaḍgin* means "rhinoceros," *viṣāṇa* "horn," and *kalpa* "like." Therefore, *khaḍgaviṣāṇakalpa* should mean "like the horn of a rhinoceros." In fact the SnA, p. 65, explains the expression clearly in this sense: *khaggavisāṇaṃ nāma khaggamigasiṅgaṃ* "*khaggavisāṇa* means the horn of the animal (called) *khagga* (i.e. rhinoceros)." Since the Asian rhinoceros has only one horn, a person dwelling alone can be compared to the horn of that animal. But the term *khaḍgaviṣāṇa* can also be considered as a composite *bahuvrīhi* meaning "he who has a horn like a sword," an expression close to *khaḍgin* "he who has a sword (i.e. a horn like a sword)." In this case, *khaḍgaviṣāṇakalpa* can be translated by "like a rhinoceros." [Tr.: on this subject see also K. R. Norman, "Solitary as Rhinoceros Horn" in *Buddhist Studies Review* 13, 2, pp. 133-42.]

7. There are two classes of Pratyekabuddhas: *Khaḍgaviṣāṇakalpas* living alone and *Vargacārins* living in a group. The Paccekabuddhas mentioned in the *Isigili Sutta* (M III, p. 68 ff.) are *Vargacārins* whilst the *Khaggavisāṇa Sutta* (Sn, p. 6 ff.) describes the Pratyekabuddha who is a *khaḍgaviṣāṇakalpa*.

8. The descriptions of the Paccekabuddha in the Pāli sources are nearly the same. For details, see SnA I, pp. 47, 51, 58, 63; *Puggalapaññatti*, p. 14; Jā IV, p. 341.

9. *Vyākaraṇa*: a prediction uttered by the Buddha announcing that a certain person (a bodhisattva) will one day become a Buddha.

What is a person who has not acquired the equipment (*asambhṛtasambhāra*)? It is a person who depends on the teaching dominated by the Truth, has weak dispositions (*mṛdumātra*), is resolved on pure trust (*śuddhaśraddhādhimukta*), is endowed with weak qualities leading to deliverance (*mṛdumātramokṣabhāgīya*) and whose duration of rebirths is not defined (*aniyatajanmakālika*).[10]

What is a person who has and has not acquired the equipment (*sambhṛtāsambhṛtasambhāra*)? It is a person who depends on the teaching dominated by the Truth, has middling dispositions (*madhyamātra*), is resolved on pure trust, is endowed with the middling qualities leading to deliverance (*madhyamātramokṣabhāgīya*), and whose duration of rebirths is defined (*niyatajanmakālika*).[11]

What is a person who has acquired the equipment (*sambhṛtasambhāra*)? It is a person who depends on the teaching dominated by the Truth, has superior dispositions (*adhimātra*), is resolved on pure trust, is endowed with superior qualities leading to deliverance (*adhimātramokṣabhāgīya*), and whose duration of rebirths is limited to this one life (*tajjanmakālika*).[12]

Furthermore, a person who has not acquired the equipment (*asambhṛtasambhāra*) is a person who depends on the teaching dominated by the Truth, who is endowed with weak acquiescence in profound reflection on the teachings (*mṛdumātradharmanidhyānakṣānti*) concerning the Truths, who is endowed with weak qualities leading to penetration (*mṛdumātranirvedhabhāgīya*), and whose duration of rebirths is not defined.

A person who has and has not acquired the equipment (*sambhṛtāsambhṛtasambhāra*) is a person who depends on the teaching dominated by the Truth, who is endowed with middling acquiescence in profound reflection on the teachings

10 This is an ordinary man (*pṛthagjana*).

11 This is an *ārya* who is *śaikṣa* (in training).

12 This refers to the arhat

concerning the Truths, who is endowed with middling qualities leading to penetration, and whose duration of rebirths is defined.

A person who has acquired the equipment (*sambhṛtasambhāra*) is a person who depends on the teaching dominated by the Truth, who is endowed with strong acquiescence in profound reflection on the teachings concerning the Truths, who is endowed with strong qualities leading to penetration, and whose duration of rebirths is limited to this one life.

The three categories of qualities leading to penetration, with the exception of the supreme worldly qualities (*laukikāgradharma*), are instantaneous (*kṣaṇika*) and not continuous (*aprābandhika*), by reason of the very nature of the supreme worldly qualities. The person whose duration of rebirths is limited to this one life (*tajjanmakālika*), by attaining comprehension of the Truth (*abhisamaya*), loses (*parihīyate*) the weak, middling and strong qualities leading to deliverance and penetration, and this results in « loss of conduct (*samudācāraparihāṇi*) and not loss of the residues (*vāsanāparihāṇi*).

« What is a person who follows trust (*śraddhānusārin*)? It is he who, having acquired the equipment (*sambhṛtasambhāra*) and having weak faculties (*mṛdvindriya*), applies himself (*prayujyate*) to the comprehension of the Truth (*satyābhisamayāya*) while recalling the instruction given by others (*paropadeśa*).[13]

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13. Cf. the definition of the *saddhānusārī* in M I, p. 479: *Katamo ca bhikkhave saddhānusārī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā aparikkhīṇā honti, Tathāgate c'assa saddhāmattaṃ hoti pemamattaṃ, api c'assa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayam vuccati bhikkhave puggalo saddhānusārī.*

"O monks, what is a person who follows trust? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has not destroyed his impurities after having seen with his wisdom, and who only has trust in, and affection for, the Tathāgata, but who possesses these qualities,

« What is a person who follows the teaching (*dharmānusārin*)? It is he who, having acquired the equipment and having sharp faculties (*tīkṣṇendriya*), applies himself to the comprehension of the Truth, by himself recalling the teaching[14] dominated by the Truth (*satyādhipateya dharma*).[15]

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namely: the faculties of trust, vigor, mindfulness, concentration and wisdom. That man, O monks, is called a person who follows trust."

Cf. also the description of the *saddhānusārī* in Vism, p 659: *Yo hi aniccato manasikaronto adhimokkhabahulo saddhindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe saddhānusārī hoti.*

"If a person, full of devotion, reflecting on impermanence, obtains the faculty of trust, he, at the moment of entering the *sotāpatti* path, is (called) *saddhānusārī*."

14. This explanation agrees with the definition of the *dhammānusārī* in MA III, p. 190: *dhammaṃ anussaratīti dhammānusārī*: "*dhammānusārī* means 'recalling the teaching.'"

15. Cf. the definition of the *dhammānusārī* in M I, p. 479: *Katamo ca bhikkhave puggalo dhammānusārī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā aparikkhīṇā honti, Tathāgatappaveditā c'assa dhammā paññāya mattaso nijjhānaṃ khamanti, api c'assa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ, viriyindriyaṃ satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusārī.*

"O monks, what is a person who follows the teaching? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has not destroyed his impurities after having seen with his wisdom, and who partly acquiesces through his wisdom in profound reflection on the teachings expounded by the Tathāgata, but who possesses these qualities, namely: the faculties of trust, vigor, mindfulness, concentration and wisdom. That man, O monks, is called a person who follows the teaching."

Cf. also the description of this person in Vism, p. 659: *Yo pana anattato manasikaronto vedabahulo paññindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe dhammānusārī hoti.*

"If a person, full of knowledge, reflecting on the absence of self, obtains the faculty of wisdom, he, at the moment of entering the *sotāpatti* path, is (called) *dhammānusārī*."

The *Cūlagopālaka Sutta* (M I, p. 226) compares the *saddhānusārī* and *dhammānusārī* to a new-born calf which needs its mother's help to cross the river. Such are these two persons who are at the start of the *sotāpatti* path (*paṭhamamaggasamaṅgino*, MA II, p. 267). (*continued*)

« 1. What is a person resolved on trust (*śraddhādhimukta*)? A person who follows trust (*śraddhānusārin*) (is called *śraddhādhimukta*) at the moment he obtains the fruit (*phalakāle*).[16]

« 2. What is a person who has attained to view (vision) (*dṛṣṭiprāpta*)? A person who follows the teaching (*dharmānusārin*) (is called *dṛṣṭiprāpta*) at the moment he obtains the fruit (*phalakāle*).[17]

(*note 15 continued:*) The five qualities (*indriya*)—*saddhā, viriya, sati, samādhi, paññā*—are more developed in the *dhammānusārī* than in the *saddhānusārī*. As these five faculties go on developing, one becomes successively *sotāpanna, sakadāgāmī, anāgāmī* and *arahant* (S V, p. 200 (12 [2])).

16. In the Pāli sources, this person is called *saddhāvimutta* "freed by means of trust." Vism, p. 659, agrees with the definition in our text when it says that the *saddhānusārī* is called *saddhāvimutta* in the seven other stages, i.e. *sotāpattiphala* etc. (*sesesu sattasu ṭhānesu*).

Cf. the definition of the *saddhāvimutta* in M I, p. 478: *Katamo ca bhikkhave puggalo saddhāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā ekacce parikkhīṇā honti, Tathāgate c'assa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. Ayaṃ vuccati bhikkhave puggalo saddhāvimutto.*

"O monks, what is a person who is freed by means of trust? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen with his wisdom, and whose trust in the Tathāgata is fixed, rooted, established. That man, O monks, is called a person who is freed by means of trust."

17. The Vism, p. 659, says that a person who was *dhammānusārī* at the moment of his entry into the *sotāpattimagga* becomes *diṭṭhippatta* in the other six stages, i.e. from the *sotāpattiphala* to the *arahattamagga*, but when he obtains the *arahattaphala*, he is a *paññāvimutta*.

Cf. the definition of the *diṭṭhippatta* in M I, p. 478: *Katamo ca bhikkhave puggalo diṭṭhippatto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikkhīṇā honti, Tathāgatappaveditā c'assa dhammā paññāya vodiṭṭhā honti vocaritā. Ayaṃ vuccati bhikkhave puggalo diṭṭhippatto.*

"O monks, what is a person who has attained to view (vision)? There is, O monks, a certain person who has not touched (felt) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen by means of his wisdom, and who has seen and understood the teachings expounded by the Tathāgata. That man, O monks, is called a person who has attained to view (vision)."

« 3. What is a person who is a "bodily witness" (*kāya-sākṣin*)? It is a person in training (*śaikṣa*) who experiences the eight deliverances (*aṣṭavimokṣa*).[18]

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18. *Aṣṭavimokṣa*: [1] as long as one remains in the realm of form, one sees visible forms (*rūpī rūpāni passati*), [2] freed from the perception of visible forms in oneself, one perceives visible form externally (*ajjhattaṃ arūpasaññī bahiddhā rūpāni passati*), [3] experiencing the pleasant, one is filled with devotion (*subhantveva adhimutto hoti*), [4] sphere of infinite space (*ākāsā-nañcāyatana*), [5] sphere of infinite consciousness (*viññānānañcāyatana*), [6] sphere of nothingness (*ākiñcaññāyatana*), [7] sphere of neither perception nor non-perception (*nevasaññānāsaññāyatana*), and [8] cessation of perception and feeling (*saññāvedayitanirodha*). For details, see D III, pp. 261-2; A IV, p. 306; Vbh, p. 342; Kośa, ch. VIII, p. 203 ff.

Cf. the definition of *kāyasakkhī* in M I, p. 478: *Katamo ca bhikkhave puggalo kāyasakkhī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo kāya-sakkhī.*

"O monks, what is a person who is a bodily witness? There is, O monks, a certain person who touches (feels) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen with his wisdom. That man, O monks, is called a person who is a bodily witness." See also A IV, p. 451.

Cf. also the definition in Vism, p. 659: *Yo pana dukkhato manasikaronto passaddhibahulo samādhindriyaṃ paṭilabhati, so sabbattha kāyasakkhī nāma hoti.*

"If a person, full of serenity, reflecting on suffering, obtains the faculty of concentration, he is everywhere called *kāyasakkhī*."

There is an interesting discussion (A I, pp. 118-20) between Sāriputta, Saviṭṭha and Maha-Koṭṭhita as to the best of the three persons *saddhāvimutta* (= *śraddhādhimukta*), *diṭṭhippatta* (= *dṛṣṭiprāpta*) and *kāyasakkhī* (= *kāya-sākṣin*). Saviṭṭha prefers the *saddhāvimutta* because that person has highly developed the faculty of trust (*saddhindriya*); Mahā-Koṭṭhita thinks that the *kāyasakkhī* is the best because he has highly developed the faculty of concentration (*samādhindriya*); Sāriputta considers the *diṭṭhippatta* as the best as he has highly developed the faculty of wisdom (*paññindriya*). The Buddha says that it is not possible to decide whether one is better than the other two, because any of them may be progressing towards arahantship (*arahattāya-paṭipanno*) and that any of them may be *sakadāgāmī* or *anāgāmī*.

According to the Kośa, an *anāgāmin* who is in possession of *saṃjñā-vedayitanirodha* is a *kāyasākṣin*. For details, see Kośa, ch. VI, p. 223 ff.

« 4. What is a person freed by means of wisdom (*prajñā-vimukta*)? It is a person who has destroyed his impurities (*kṣiṇāsrava*, i.e. an arhat), but does not experience the eight deliverances (*aṣṭavimokṣa*).[19]

« 5. What is a person freed by the two means (*ubhayato-bhāgavimukta*)? It is a person who has destroyed his impurities (*kṣiṇāsrava*, i.e. an arhat) and who experiences the eight deliverances (*aṣṭavimokṣa*).[20]

« 6. What is a person progressing towards the "fruit of stream-winning" (*srotāpattiphalapratipannaka*)? It is a person who is in the fifteen mental (thought-) moments (*cittakṣaṇa*) leading to penetration (*nirvedhabhāgīya*) and pertaining to the path of vision (*darśanamārga*).[21]

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19. This definition is corroborated by that of the *paññāvimutta* in M I, p. 477: *Katamo ca bhikkhave puggalo paññāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo paññāvimutto.*

"O monks, what is a person freed by means of wisdom? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, but who has destroyed his impurities, having seen with his wisdom. That man, O monks, is called a person freed by means of wisdom."

The state of *prajñāvimukta* is attained through the cultivation of *vidarśanā* "inner vision" (A I, p. 61). According to the Vism, p. 659, when a *diṭṭhippatta* becomes an arhat, he is called *paññāvimutta*. Cf. Kośa, ch. VI, pp. 274, 276.

20. D II, p. 71 fully corroborates this definition. See also A IV, p. 453.

Cf. the definition of the *ubhatobhāgavimutta* in M I, p. 477: *Katamo ca bhikkhave puggalo ubhatobhāgavimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati. paññāya c'assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto.*

"O monks, what is a person freed by the two means? There is, O monks, a certain person who touches (feels) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed his impurities, having seen with his wisdom. That man, O monks, is called a person freed by the two means."

See also Kośa, ch. II, p. 205; VI, pp. 273, 275; Vism, p. 659.

21. The fifteen thought-moments (*cittakṣaṇa*) mentioned here are from the *duḥkhe dharmajñānakṣānti* (acquiescence in knowledge of the teaching on

« 7. What is a person who is a "stream-winner" (*srota-āpanna*)? It is a person who is in the sixteenth thought- (mental) moment (*cittakṣaṇa*) pertaining to the path of vision (*darśana-mārga*).[22]

« The path of vision (*darśanamārga*) is the entry into the certainty of perfection (*samyaktvaniyāmāvakrānti*).[23] It is also the comprehension of the Truth (*dharmābhisamaya*). A person who is not freed from desire for the sense-pleasures (*kāmeṣv-avītarāga*), by entering the certainty of perfection (*samyaktva-niyāmam avakrāman*), becomes a "stream-winner" (*srota-āpanna*). A person who is for the most part freed from desire for the sense-pleasures, by entering the certainty of perfection, becomes a "once-returner" (*sakṛdāgāmin*). A person who is freed from desire for the sense-pleasures, by entering the certainty of perfection, becomes a "non-returner" (*anāgāmin*).

« If one becomes a "stream-winner" (*srota-āpanna*) by abandoning the defilements (*kleśa*) which should be abandoned by means of vision (*darśana*), why is it said that one becomes a "stream-winner" by abandoning the three fetters (*saṃyojana*)?[24] Because they (the three fetters) include the principal elements (*pradhānasaṃgraha*).[25] Why are they (the

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suffering) up to the *mārge'nvayajñānakṣānti* (acquiescence in the subsequent knowledge of the path). For details, see above, pp. 144-5.

22. The sixteenth thought-moment mentioned here is the *mārge'nvaya-jñāna* (subsequent knowledge of the path). See above, p. 145. See also Kośa, ch. VI, p. 192. For details concerning *sotāpanna*, see D I, p. 156; III, pp. 107, 132, 227; A II, p. 89; S II, p. 68; III, pp. 203, 225; V, p. 193; Vism, pp. 6, 709.

23. *Samyaktva* (Pāli *sammatta*) is the abandoning of the defilements (*kleśa*), the state of perfection which is Nirvāṇa. *Samyaktvaniyāmāvakrānti* (Pāli *sammattaniyāma-okkanti*) is entry into the path which leads definitively to perfection, Nirvāṇa. A III, p. 442, says that a person who enters the certainty of perfection (*sammattaniyāmaṃ okkamamāno*) will obtain the fruits (*phala*) of *sotāpatti*, *sakadāgāmi*, *anāgāmi* and *arahant*.

For details, see S III, p. 225; A III, pp. 442-3; D III, p. 217; Kośa, ch. III, p. 137; Vism, p. 611.

24. The three fetters: *satkāyadṛṣṭi* (view of individuality), *vicikitsā* (doubt), *śīlavrataparāmarśa* (adherence to observances and rituals).

25. Because the three fetters are the principal obstacles.

elements) principal ones? Because they (the fetters) are the cause of not getting away (*anuccalanakāraṇa*);[26] because, although one may have got away (*uccalita*), they are the cause of false emancipation (*mithyāniryāṇakāraṇa*);[27] because they are the cause of that emancipation not being perfect (*samyag aniryāṇakāraṇa*);[28] because they are also the cause of the depravation of the knowable (*jñeyavipratipatti*), the depravation of views (*dṛṣṭivipratipatti*), the depravation of the counteractives (*pratipakṣavipratipatti*).

« 8. What is a person progressing towards the fruit of the once-returner (*sakṛdāgāmiphalapratipannaka*)? It is a person who, in the path of mental cultivation (*bhāvanāmārga*), is on the way to abandoning the five categories of defilements pertaining to the realm of desire (*kāmāvacarāṇāṃ pañcaprakārāṇāṃ kleśānām*).[29]

« 9. What is a person who is a once-returner (*sakṛdāgāmin*)? It is a person who, in the path of mental cultivation (*bhāvanāmārga*), is on the way to abandoning the sixth category of defilements pertaining to the realm of desire (*kāmāvacarasya ṣaṣṭhasya kleśaprakārasya*).[30]

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26. Because they bind beings to Saṃsāra (the cycle of existence) and prevent them from taking a step towards emancipation.

27. Even if one takes a step towards emancipation, one can take a wrong path (*mithyāmārga*) leading to false emancipation due to *śīlavrataparāmarśa* (adherence to external observances, rituals and ceremonies) and to *vicikitsā* (doubt with regard to the right path).

28. Because of the false view of individuality (*satkāyadṛṣṭi*), doubt with regard to the right path (*vicikitsā*) and adherence to rituals, ceremonies, etc. (*śīlavrataparāmarśa*), one may attain something which is not perfect emancipation. It is therefore necessary to rid oneself of these three bad principal elements in order to gain "stream-winning" leading to perfect emancipation.

29. The five categories of defilements: *adhimātra-adhimātra* (strong-strong), *adhimātra-madhya* (strong-middling), *adhimātra-mṛdu* (strong-weak), *madhya-adhimātra* (middling-strong), *madhya-madhya* (middling-middling). See above, pp. 154 and n. 183.

30. The sixth category of defilements: *madhya-mṛdu* (middling-weak).

For details concerning the *sakadāgāmī*, see D I, pp. 156, 229; III, p. 107; M I, p. 34; S III, p. 168; A I, pp. 120, 232; II, pp. 89, 134; III, p. 384; IV, pp. 292, 380; V, p. 138; Vism, p. 710.

« 10. What is a person progressing towards the fruit of the non-returner (*anāgāmiphalapratipannaka*)? It is a person who, in the path of mental cultivation (*bhāvanāmārga*), is on the way to abandoning the seventh and eighth categories of defilements pertaining to the realm of desire (*kāmāvacarāṇāṃ saptamāṣṭamānāṃ kleśaprakārāṇām*).[31]

« 11. What is a person who is a non-returner (*anāgāmin*)? It is a person who, in the path of mental cultivation (*bhāvanāmārga*), is on the way to abandoning the ninth category of defilements pertaining to the realm of desire (*kāmāvacarasya navamasya kleśaprakārasya*).[32]

« If one becomes a non-returner (*anāgāmin*) by abandoning all the defilements pertaining to the realm of desire which should be abandoned by means of mental cultivation (*bhāvanā*), why is it said that one becomes a non-returner by abandoning the five lower fetters (*avarabhāgīyasaṃyojana*)?[33] Because they (the fetters) include the principal elements (*pradhānasaṃgraha*). Why are they (the elements) principal ones? Because of the lower destiny (*gatyavara*) and the lower realm (*dhātvavara*).[34]

« 12. What is a person progressing towards the fruit of arhatship (*arhattvaphalapratipannaka*)? It is a person who is on the way to abandoning the eight categories of defilements

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31. The seventh and eighth categories of defilements: *mṛdu-adhimātra* (weak-strong) and *mṛdu-madhya* (weak-middling).

32. The ninth category of defilements: *mṛdu-mṛdu* (weak-weak).

For details concerning the *anāgāmī*, see D I, p. 156; II, p. 92; III, p. 107; M II, p. 146; A I, p. 64; II, pp. 134, 163; S III, p. 168; Vism, pp. 677, 708, 710.

33. The five lower fetters: 1. *satkāyadṛṣṭi* (view of individuality), 2. *vicikitsā* (doubt), 3. *śīlavrataparāmarśa* (adherence to observances and rituals), 4. *kāmarāga* (craving for sense-pleasures), and 5. *vyāpāda* or *pratigha* (ill-will or repugnance).

34. The five lower fetters (*avarabhāgīyasaṃyojana*) bind beings to the lower realm (*dhātvavara*), i.e. the *kāmadhātu*, realm of desire, and lead them to a lower destiny (*gatyavara*), i.e. rebirth in the *kāmadhātu* which even includes the world of animals and ghosts (*preta*) and hell (*naraka*). This is the principal element of the *avarabhāgīyasaṃyojanas*.

up to the summit of existence (*yāvad bhāvāgrikāṇām aṣṭa-prakārāṇāṃ kleśānām*).[35]

« 13. What is an arhat? It is a person who is on the way to abandoning the ninth category of defilements pertaining to the summit of existence (*bhāvāgrikasya navamasya kleśa-prakārasya*).[36]

« If one becomes an arhat by abandoning all the defilements pertaining to the three realms (*traidhātukāvacarāṇāṃ sarvakleśānām*),[37] why is it said that one becomes an arhat by abandoning the higher fetters (*ūrdhvabhāgīya*)?[38] Because they (the fetters) include the principal elements (*pradhāna-saṃgraha*). Why are they (the elements) principal ones? Because of the attachment to the higher realm (*urdhvopādāna*) and the non-abandoning of the higher realm (*ūrdhvāpari-tyāga*).[39]

« 14. What is a person who will only be reborn seven times at the most (*saptakṛdbhavaparama*)? It is he who, having become a "stream-winner" (*srota-āpanna*), reaches the end of suffering (*duḥkhasyāntam*), after having wandered through

35. The eight categories of defilements: 1. *adhimātra-adhimātra*, 2. *adhimātra-madhya*, 3. *adhimātra-mṛdu*, 4. *madhya-adhimātra*, 5. *madhya-madhya*, 6. *madhya-mṛdu*, 7. *mṛdu-adhimātra*, 8. *mṛdu-madhya*. See above, p. 154 and n. 183.

36. The ninth category of defilements: *mṛdu-mṛdu*. See above, p. 154 and n. 183.

With regard to the arhat, see also S IV, pp. 151, 252; Vism, pp. 6, 14, 97, 164, 442, 708.

37. Pradhan's reading (p. 90) *traidhātukānāṃ kāmāvacarāṇāṃ sarva-kleśānām* is obviously an error, because *traidhātuka* includes not only *kāmāvacara*, but also *rūpāvacara* and *ārūpyāvacara*. Gokhale (p. 36) reads correctly: *traidhātukāvacarāṇāṃ sarvakleśānām*.

38. The five higher fetters: 1. *rūparāga* (craving for the realm of form), 2. *ārūpyarāga* (craving for the formless realm), 3. *māna* (pride), 4. *auddhatya* (restlessness), 5. *avidyā* (ignorance).

39. Because of the higher fetters (*ūrdhvabhāgīyasaṃyojana*) beings are bound to the higher realms (*ūrdhvopādāna*), i.e. bound to the realm of form (*rūpadhātu*) and the formless realm (*ārūpyadhātu*), and they do not abandon attachment to those higher realms (*ūrdhvāparityāga*). This is the principal element of the *ūrdhvabhāgīyasaṃyojanas*.

existences (*bhavān*) as much among the gods as among mankind (*devamanuṣyeṣu*) up to seven times.[40]

« 15. What is a person who is destined to be reborn in several families (*kulaṃkula*)?[41] It is a person who reaches the end of suffering after having wandered from family to family among the gods and mankind.[42]

« 16. What is a person who has only a single interval (*ekavīcika*)?[43] It is a person who is a once-returner (*sakṛdāgāmin*) who reaches the end of suffering by living only among the gods (*deveṣveva*).[44]

« 17. What is a person who attains Nirvāṇa in the intermediate state (*antarāparinirvāyin*)? It is a person who, when the fetters of rebirth are destroyed (*upapattisaṃyojane prahīṇe*), but when the fetters of continuity (to advance) are not yet destroyed (*abhinirvṛttisaṃyojane aprahīṇe*), while advancing towards the intermediate existence (*antarābhavam abhinirvartayan*), confronts the Path (*mārgaṃ saṃmukhīkṛtya*) and puts an end to suffering; or who, having advanced in the

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40. Nearly the same definition of *sattakkhattuparama* in A I, pp. 233, 235; IV, p. 381: *so tiṇṇaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti, sattakkhattuparamaṃ deve ca mānuse ca saṃdhāvitvā saṃsaritvā dukkhassantaṃ karoti.* See also Pug, p. 15. Vism, p. 709, says that a *sattakkhattuparama* has weak faculties (*mudindriya*) and that his insight is slow (*mandā vipassanā*). Also see Kośa, ch. VI, pp. 200, 206.

41. In the Pāli texts: *kolaṃkola.*

42. The Pāli sources specifically say that a *kolaṃkola*, who is a *sotāpanna*, is only reborn *two or three times* before putting an end to suffering: *tiṇṇaṃ saṃyojanānaṃ parikkhayā kolaṃkolo hoti, dve vā tīṇi vā kulāni saṃdhāvitvā saṃsaritvā dukkhassantaṃ karoti*: A I, p. 233; IV, p. 381; Pug, p. 16. According to the Vism, p. 709, a *kolaṃkola* has middling faculties (*majjhimindriya*) and middling insight (*majjhimā vipassanā*). See also Kośa, ch. VI, p. 206.

43. In the Pāli texts: *ekabījī*, lit. "having only a single seed."

44. According to the Pāli sources, an *ekabījī* is a *sotāpanna* who will put an end to suffering by not being born as a human being, or as a god: *tiṇṇaṃ saṃyojanānaṃ parikkhayā ekabījī hoti, ekaṃ yeva mānusakaṃ bhavaṃ nibbattitvā dukkhassantaṃ karoti*: A I, p. 233; IV, p. 380; Pug, p. 16. The Kośa (ch. VI, pp. 208-9) recognizes the *ekavīcika* as a *sakṛdāgāmin*. According to the Vism, p. 709, an *ekabījī* has sharp faculties (*tikkhindriya*) and keen insight (*tikkhā vipassanā*).

intermediate existence (*abhinirvṛtto vā antarābhave*), while thinking of going to a rebirth existence (*upapattibhava-gamanāya cetayan*), confronts the Path and puts an end to suffering; or who, having reflected and set out towards a rebirth existence (*abhisañcetayitvā vā upapattibhavam abhisampra-sthitaḥ*), without however arriving at the rebirth existence (*anāgāmyopapattibhavam*), confronts the Path and puts an end to suffering.[45]

« 18. What is a person who, having been born, attains Parinirvāṇa (*upapadyaparinirvāyin*)?[46] It is a person who, when the two kinds of fetters are not destroyed (*ubhayasaṃyojane aprahīṇe*),[47] confronts the Path and puts an end to suffering,[48] as soon as he is born in the realm of form (*rūpadhātāvupapanna-mātra eva*).

« 19. What is a person who attains Parinirvāṇa without any effort (construction) (*anabhisaṃskāraparinirvāyin*)?[49] It is a person who, on being born, confronts the Path and puts an end to suffering without any effort.[50] »

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45. Vism, p. 710, defines the *antarāparinibbāyī* quite differently: *antarā-parinibbāyīti yattha katthaci śuddhāvāsabhave uppajjitvā āyuvemajjhaṃ appatvā va parinibbāyati.* "*Antarāparinibbāyī* designates a person who, having been born in some *śuddhāvāsabhava* (pure abode), even before reaching the middle of his life span, attains Parinirvāṇa." Also see Pug, p. 16. For details concerning the *antarāparinirvāyin*, see Kośa, ch. VI, p. 210 ff; also A II, pp. 133-4.

46. The question and answer concerning the *upapadyaparinirvāyin* are omitted in Gokhale's edition, obviously by mistake.

47. The two kinds of fetters are the *upapattisaṃyojana* and *abhinirvṛtti-saṃyojana* mentioned in the previous paragraph.

48. According to the Vism, p. 710, the *upahaccaparinibbāyī* (= *upapadya-parinirvāyin*) is a person who attains Parinirvāṇa after having passed the middle of his life span (*āyuvemajjhaṃ atikkamitvā parinibbāyati*). For details, see Kośa, ch. VI, p. 211; also A I, p. 233; IV, p. 380; S V, pp. 70, 201; Pug, p. 16.

49. In the Pāli sources: *asaṃkhāraparinibbāyī.*

50. The *asaṃkhāraparinibbāyī* (= *anabhisaṃskāraparinirvāyin*), according to the Vism, p. 710, is a person who attains the higher path without effort (*asaṃkhāreṇa appayogena uparimaggaṃ nibbatteti*). See also Pug, p. 17.

20. What is a person who attains Parinirvāṇa by effort (construction) (*abhisaṃskāraparinirvāyin*)?[51] It is a person who, having been born, confronts the Path and puts an end to suffering by effort.[52]

21. What is a person who goes upstream (*ūrdhvaṃsrotas*)? It is a person who, having been born, reaches the Akaniṣṭha realm by passing through the different realms of form (*rūpāvacara*), and there confronts the Path and puts an end to suffering. Furthermore, a certain person, having ascended the summit of existence (*bhavāgra*), confronts the Path and puts an end to suffering.[53]

Moreover, the fourth absorption (*dhyāna*), cultivated in a mixed manner, consists of five different kinds: cultivated weakly (*mṛduparibhāvita*), cultivated in a middling manner (*madhya-*

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51. In the Pāli sources: *sasaṃkhāraparinibbāyī*.

52. According to the Vism, p. 710, the *sasaṃkhāraparinibbāyī* is a person who attains the higher path (*uparimagga*) by effort (*sasaṃkhārena sappayogena*). See also Pug, p. 17.

A II, p. 155, says that a *sasaṃkhāraparinibbāyī* or a *asaṃkhāraparinibbāyī* can attain Parinirvāṇa in this very life or after death. A *sasaṃkhāraparinibbāyī* cultivates the notions of the repulsiveness of the body (*asubhānupassī kāye*) and nutriment (*āhāre paṭikkūlasaññī*), of detachment from the whole world (*sabbaloke anabhiratasaññī*) and of the impermanence of all states of conditioned things (*sabbasaṃkhāresu aniccasaññī*), and the thought of death is fully present in him (*maraṇasaññā supatiṭṭhitā*). If the five faculties—*saddhā, viriya, sati, samādhi, paññā*—are highly developed (*adhimatta*) in him, he then attains Parinirvāṇa in this very life by effort. However, if his faculties are weak (*mudu*), he attains Parinirvāṇa by effort, after death.

An *asaṃkhāraparinibbāyī* can also attain Parinirvāṇa in this very life or after death. An *asaṃkhāraparinibbāyī* cultivates the four *jhānas*. If his five faculties are highly developed, he attains Parinirvāṇa in this very life without any effort. However, if they are weak, he then attains it, without any effort, after death.

For further details, see Kośa, ch. VI, pp. 211-12.

53. Vism, p. 10, also defines the *uddhaṃsota akaniṭṭhagāmī* as a person who climbs the highest summit of existence and there attains Parinirvāṇa. For details, see Pug, p. 17; Kośa, ch. VI, p. 212 ff. Also D III, p. 237; S V, pp. 70, 201, 205, 237, 285, 314, 378; A I, p. 233; II, p. 134; IV, pp. 14, 73, 146, 380; V, p 120.

paribhāvita), cultivated strongly (*adhimātraparibhāvita*), cultivated very strongly (*adhimātra-adhimātraparibhāvita*) and cultivated middling-strongly (*madhya-adhimātraparibhāvita*). By means of these five kinds (of the fourth *dhyāna*) one is born in the five pure abodes (*śuddhāvāsa*).[54]

22. What is an arhat of regressive nature (*parihāṇadharma arhan*)? It is a person who, having weak faculties by nature (*mṛdvindriyaprakṛtika*), whether distracted (*vikṣipta*) or not, intent (*cetayitvā*) or not, regresses from his state of happiness in this life (*dṛṣṭadharmasukhavihāra*).[55]

23. What is an arhat of intent nature (*cetanādharma arhan*)? It is a person who, having weak faculties by nature, whether distracted or not, regresses from his state of happiness in this life if he is not intent; but he does not regress if he is intent.[56]

24. What is an arhat of guarded nature (*anurakṣaṇādharma arhan*)? It is a person who, having weak faculties by nature, regresses from his state of happiness in this life if he is distracted; but does not regress if he is not distracted.[57]

25. What is a stable and unshakeable arhat (*sthitākampya arhan*)? It is a person who, having weak faculties by nature, whether distracted or not, does not regress from his state

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54. Five *śuddhāvāsas*: Avṛha, Atapa, Sudṛśa, Sudarśana and Akaniṣṭha.

Nos. 17-21, i.e. *antarāparinirvāyin, upapadyaparinirvāyin, anabhisaṃskāraparinirvāyin, abhisaṃskāraparinirvāyin* and *ūrdhvaṃsrotas* are all *anāgāmins*, D III, p. 237; Kośa, ch. VI, p. 210.

55. Pug, p. 11, mentions a person of regressive nature (*puggalo parihānadhammo*) and says that a person who has achieved the *rūpasamāpattis* and *arūpasamāpattis* can regress from those states through some negligence, but he is not called an *arahant*. S I, p. 120, tells how the Thera Godhika achieved the *sāmādhika cetovimutti* six times and regressed from it six times, when he achieved it for the seventh time, he committed suicide in order not to regress that time.

The question of the regression of an arhat and the recovering of his state is discussed in Kośa, ch. IV, p. 119; V, p. 117; VI, p. 253.

56. Cf. *cetanābhabbo* in Pug, p. 12.

57. Cf. *anurakkhaṇābhabbo*, *ibid.*, p. 12. See also Kośa, ch. VI, p. 253.

of happiness in this life, and does not develop his faculties.[58]

26. What is an arhat of penetrating nature (*prativedhanā-dharma arhan*)? It is a person who, having weak faculties by nature, whether distracted or not, does not regress from his state of happiness in this life, but develops his faculties.[59]

27. What is an arhat of immovable nature (*akopyadharma arhan*)? It is a person who, having sharp faculties by nature (*tīkṣṇendriyaprakṛtika*), whether distracted or not, does not regress from his state of happiness in this life.[60]

(6) What is an ordinary man in the realm of desire (*kāmāvacara pṛthagjana*)? It is he who, being born in the realm of desire, has not acquired the noble quality (*āryadharma*).

What is a person in training in the realm of desire (*kāmāvacara śaikṣa*)? It is he who, being born in the realm of desire, has acquired the noble quality (*āryadharma*), but still possesses (some of) his fetters (*saṃyojana*).

What is the person beyond training in the realm of desire (*kāmāvacara aśaikṣa*)? It is he who, being born in the realm of desire, has acquired the noble quality (*āryadharma*), and no longer possesses any of his fetters (*saṃyojana*).

Similar to the three persons in the realm of desire are the three persons in the realm of form (*rūpāvacara*).

What is a bodhisattva in the realm of desire (*kāmāvacara*) and in the realm of form (*rūpāvacara*)? It is a person who, being born in the realm of desire or in the realm of form, and being endowed with absorption (*dhyāna*) separated from the formless realm (*ārūpyadhātuvyavakarṣita*), dwells in the happiness of the absorptions.

What is a Solitary Buddha (*pratyekabuddha*) in the realm of desire? It is a person who, being born in the realm of desire, has by himself won to the Awakening of a Solitary Buddha (*pratyeka(buddha)bodhi*) at a time when there is no Buddha in the world.

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58 See Kośa, ch VI, p 253

59 See also *ibid*, ch VI, p 254

60 Cf *akuppadhammo* in Pug, p 11 See also Kośa, ch VI, p 254

What is an inconceivable (*acintya*) Tathāgata? It is a person who, in the realm of desire, manifests the whole career of the Bodhisattva (*bodhisattvacaryā*), the career of the Buddha (*buddhacaryā*), the great career (*mahācaryā*), from his stay in the Tuṣita heaven up to the Mahāparinirvāṇa.

What is a bodhisattva who practices the career of adherence (devotion) (*adhimukticārī bodhisattva*)? It is a person (bodhisattva) who dwells in the stage[61] of the career of adherence (devotion) (*adhimukticaryā bhūmi*),[62] and is endowed with the weak, middling or strong acquiescence (consent) (*kṣānti*) of a bodhisattva.

What is a bodhisattva who practices the career of high resolve (*adhyāśayacārī bodhisattva*)? It is a bodhisattva who dwells in the ten stages (*daśasu bhūmiṣu*).[63]

What is a bodhisattva who practices the career endowed with signs (*sanimittacārī bodhisattva*)? It is a bodhisattva who dwells in the stages (*bhūmi*) called Joyful (*pramuditā*),[64] Immaculate (*vimalā*),[65] Illuminating (*prabhākarī*),[66] Radiant

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61. The term *bhūmi*, in contexts such as the *bodhisattvabhūmis*, is usually translated by "ground" which is one of its early meanings. However, "stage," which is one of the derived meanings of the term *bhūmi*, is more appropriate here.

62. This is the preparatory stage of a bodhisattva.

63. These ten stages (*bhūmi*) are mentioned in the ensuing paragraphs See also Sūtrālaṃkāra XX-XXI, vv. 32-8.

64. This is the first *bodhisattvabhūmi*. It is called *pramuditā*, or *muditā*, because in this stage the bodhisattva feels great joy on seeing approaching Awakening (*bodhim āsannam*) and the possibility of being of service to other beings (*sattvārthasya sādhanam*), Sūtrālaṃkāra XX-XXI, v. 32.

65. This is the second *bodhisattvabhūmi*. It is called *vimalā* because in this stage the bodhisattva becomes pure by freeing himself from the stain of immorality (*dauḥśīlyamala*) and the stain of attention paid to other vehicles (*anyayānamanaskāramala*), *ibid*. XX-XXI, v. 33.

66. This is the third *bodhisattvabhūmi*. It is called *prabhākarī* because in this stage the bodhisattva diffuses the great light of the Dharma (*dharmāvabhāsa*) on other beings by reason of his search for unlimited dharmas through his power of *samādhi* (*samādhibalenāpramāṇadharmaparyesaṇadhāraṇāt*), *ibid*. XX-XXI, v. 33.

(*arciṣmatī*),[67] Difficult-to-vanquish (*sudurjayā*),[68] and Face-to-face (*abhimukhī*).[69]

What is a bodhisattva who practices the career devoid of signs (*animittacārī bodhisattva*)? It is a bodhisattva who dwells in the stage called "Far-reaching" (*dūraṅgamā*).[70]

What is a bodhisattva who practices the career devoid of constructions (*anabhisaṃskāracārī bodhisattva*)? It is a bodhisattva who dwells in the stages called Immovable (*acalā*),[71] Sharp Intelligence (*sādhumatī*)[72] and Raincloud of the Teaching (*dharmameghā*).[73]

Furthermore, the person mentioned above who is a stream-winner (*srota-āpanna*) is of two kinds: the one who acquires emancipation gradually (*kramanairyāṇika*) and the other who acquires emancipation outright (*sakṛnnairyāṇika*).

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67. This is the fourth *bodhisattvabhūmi*. It is called *arciṣmatī* because in this stage the *bodhipakṣadharmas* begin to shine since the *kleśāvaraṇa* and *jñeyāvaraṇa* are destroyed. *ibid.* XX-XXI, v. 34.

68. This is the fifth *bodhisattvabhūmi*. It is called *sudurjayā* or *durjayā* because in this stage the bodhisattva vanquishes suffering (*duḥkhaṃ jīyate*). He is then involved in the ripening of beings (*sattvānāṃ paripākaḥ*) while he protects his mind (*svacittasya rakṣaṇā*), *ibid.* XX-XXI, v. 35.

69. This is the sixth *bodhisattvabhūmi*. It is called *abhimukhī* because in this stage the bodhisattva, by means of the *prajñāpāramitā*, is face to face with Saṃsāra and Nirvāṇa, without being established in either Saṃsāra or Nirvāṇa, *ibid.* XX-XXI, v. 36.

70. This is the seventh *bodhisattvabhūmi*. It is called *dūraṅgamā* because in this stage the bodhisattva reaches the end of the practice (*prayoga-paryantagamana*) by means of the single path (*ekāyanapatha*), *ibid.* XX-XXI, v. 37.

71. This is the eighth *bodhisattvabhūmi*. It is called *acalā* because in this stage the bodhisattva is not disturbed by either the perception of signs (*nimittasaṃjñā*) or by the perception of effort regarding the signless (*animittābhogasaṃjñā*), *ibid.* XX-XXI, v. 37.

72. This is the ninth *bodhisattvabhūmi*. It is called *sādhumatī* because in this stage intellectual discernment becomes predominant (*pratisaṃvidmateḥ pradhānatvāt*), *ibid.* XX-XXI, v. 38.

73. This is the tenth *bodhisattvabhūmi*. It is called *dharmameghā* because in this stage the bodhisattva causes the Dharma to rain down on beings like rain from the sky, *ibid.* XX-XXI, v. 38.

He who acquires emancipation gradually is mentioned above.[74] He who acquires emancipation outright is a person who, having gained comprehension of the Truth (*satyābhisamaya*) and relying on the attainment (*samāpatti*), abandons all the defilements by means of the transcendental path (*lokottaramārga*). It is said that he has two fruits: the fruit of stream-winning (*srotāpattiphala*) and the fruit of arhatship (*arhattvaphala*). That person obtains perfect knowledge (*ājñā*, arhatship) in this very life, often at the moment of death. If he does not obtain it, it is because of his aspiration (*praṇidhāna*). Then, through that aspiration, taking on birth only in the realm of desire (*kāmadhātu*), he will become a Solitary Buddha (*pratyekabuddha*) at a time when there will be no Buddha in the world.

Section Two: Definition of Comprehension (*Abhisamayavyavasthāna*)

What is the definition of comprehension (*abhisamaya*)? In brief, it is of ten kinds: [1] comprehension of the Teaching (*dharmābhisamaya*), [2] comprehension of the meaning (*arthābhisamaya*), [3] comprehension of reality (*tattvābhisamaya*), [4] later comprehension (*pṛṣṭhābhisamaya*), [5] comprehension of the jewels (*ratnābhisamaya*), [6] comprehension of the stopping of wandering (*asaṃcārābhisamaya*), [7] final comprehension (*niṣṭhābhisamaya*), [8] comprehension of the disciples (*śrāvakābhisamaya*), [9] comprehension of the Solitary Buddhas (*pratyekabuddhābhisamaya*), and [10] comprehension of the bodhisattvas (*bodhisattvābhisamaya*).

[1] What is comprehension of the Teaching (*dharmābhisamaya*)? It is the acquisition of intense delight (*adhimātraprasāda*), of devotion and of conduct conforming to firm conviction due to the Teaching dominated by the Truth (*satyādhipateyadharma*).

74. See above, pp. 207, 210.

[2] What is comprehension of the meaning (*arthābhisamaya*)? It is the acquisition of strong acquiescence (consent) in the Teaching dominated by the Truth. This acquiescence (consent) pertains to the stage of penetration, because it is manifested by the three forms of profound attention (*yoniśomanaskāra*). These three forms are: strong-weak (*adhimātra-mṛdu*), strong-middling (*adhimātra-madhya*) and strong-strong (*adhimātra-adhimātra*).

[3] What is comprehension of reality (*tattvābhisamaya*)? It is that which acquires the Noble Path (*āryamārga*) at the sixteenth thought-moment of the path of vision (*darśanamārga-cittakṣaṇa*).[75] Moreover, in the path of vision, it brings about the presence [of the knowledges (*jñānāni*)] which mark the end of the vision [of the Truths], definitions concerning the Truths, etc. In the path of mental cultivation (*bhāvanāmārga*), comprehension accesses the conventional knowledges (*saṃvṛtijñāna*) concerning the Truths, but does not bring about their presence. In the path of mental cultivation, it brings about their presence through the power of the conventional knowledges concerning the Truths.

[4] What is later comprehension (*pṛṣṭhābhisamaya*)? It is the path of mental cultivation (*bhāvanāmārga*).[76]

[5] What is comprehension of the jewels (*ratnābhisamaya*)? It is perfect faith (*avetyaprasāda*) in the Buddha, his Teaching (*dharma*) and the Order of his disciples (*saṅgha*).

[6] What is comprehension of the stopping of wandering (*asaṃcārābhisamaya*)? It is the termination (*kṣaya*, destruction) of [birth in] the hells (*naraka*), among animals (*tiryak*), among ghosts (*preta*) and in the bad destiny in which one falls head first, for a person who has followed the precepts (*śikṣā*), because he has obtained protection (restraint) (*saṃvara*). For him, actions (*karma*) and the results of actions (*vipāka*) leading to a bad destiny (*durgati*) no longer function.

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75 For the sixteen thought moments of the path of vision, see above, p 145

76 For *bhāvanāmārga*, see above p 149

[7] What is final comprehension (*niṣṭhābhisamaya*)? It is identical to the path of completion (*niṣṭhāmārga*) explained in the Truth of the Path (*mārgasatya*).[77]

[8] What is comprehension of the disciples (*śrāvakābhisamaya*)? It consists of the seven kinds of comprehension mentioned above.[78] It is called comprehension of the disciples because the latter attain their comprehension with the aid of others' words (*paratoghoṣa*).

[9] What is comprehension of the Solitary Buddhas (*pratyekabuddhābhisamaya*)? It consists of the seven kinds of comprehension mentioned above. It is called comprehension of the Solitary Buddhas because the latter attain their comprehension without the aid of others' words (*paratoghoṣa*).

[10] What is comprehension of the bodhisattvas (*bodhisattvābhisamaya*)? It is acquiescence (consent) (*kṣānti*) in the practice, but not the attestation (*sākṣātkriyā*), of the seven kinds of comprehension mentioned above. Entry into the certainty of perfection (*samyaktvaniyāmāvakrānti*) of the bodhisattva occurs in the Joyous (*pramuditā*)[79] stage. This should be understood as the comprehension of the bodhisattvas.

What are the differences between the comprehension of the disciples and that of the bodhisattvas? In brief, there are eleven: [1] difference of object (*ālambanaviśeṣa*),[80] [2] difference of support (*upastambhaviśeṣa*),[81] [3] difference of penetration (*prativedhaviśeṣa*),[82] [4] difference of attitude (*abhyupagama-*

77. See earlier, pp. 172-3.

78. I.e. nos. 1-7 of this list.

79. For *pramuditā*, see above, p. 216, n. 64.

80. A bodhisattva's object (*ālambana*) is the realization of the Mahāyāna (*mahāyānābhisamaya*) whilst that of a śrāvaka (disciple) is the realization of the Four Noble Truths (*caturāryasatyābhisamaya*).

81. A bodhisattva should acquire the *sambhāras* (equipments) over a very long period of several *asaṃkhyakalpas* whilst the period of *sambhāra* is much shorter for a śrāvaka.

82. A bodhisattva penetrates (realizes) the *pudgalanairātmya* and *dharmanairātmya* whilst a śrāvaka realizes only the *pudgalanairātmya*.

viśeṣa),[83] [5] difference of culmination (deliverance, *niryāṇa-viśeṣa*),[84] [6] difference of grasping (*parigrahaviśeṣa*),[85] [7] difference of distribution (*vyavasthānaviśeṣa*),[86] [8] difference of retinue (*parivāraviśeṣa*),[87] [9] difference of high birth (*abhijanmaviśeṣa*),[88] [10] difference of birth (*janmaviśeṣa*),[89] and [11] difference of result (*phalaviśeṣa*).[90]

The difference of result is in turn of ten kinds: [1] difference of the revolution of the basis (*āśrayaparāvṛttiviśeṣa*),[91] [2] difference of the fullness of the virtues (*guṇasaṃvṛddhiviśeṣa*),[92] [3] difference of the five aspects (*pañcākāraviśeṣa*),[93] [4] difference of the three bodies (*trikāyaviśeṣa*),[94] [5] difference of

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83. A bodhisattva's aim is to bring happiness to all beings as well as to himself. A śrāvaka's aim is only for his own happiness. A bodhisattva's aim is *parārtha* whilst that of a śrāvaka is *svārtha*.

84. A bodhisattvas reaches Nirvāṇa by means of the ten *bhūmis*. A śrāvaka does not pass through them.

85. A bodhisattva is in *apratiṣṭhitanirvāṇa*; a śrāvaka is in *nirupadhiśeṣa-nirvāṇa*.

86. A bodhisattva cultivates the pure domain (field) of the Buddhas (*viśuddhabuddhakṣetra*); a śrāvaka does not cultivate one.

87. A bodhisattva wins all beings over to his retinue, but a śrāvaka has no retinue.

88. A bodhisattva belongs to the family of the Buddhas, and is in the lineage of the Buddhas whereas a śrāvaka is not.

89. A bodhisattva is born in the great assembly of Tathāgatas, but not so a śravaka.

90. A bodhisattva's result is *samyaksambodhi*, whilst that of a śrāvaka is *śrāvakabodhi*.

The next paragraph lists the ten particular qualities of *samyaksambodhi*.

91. *Āśrayaparāvṛtti* is the revolution of the *ālayavijñāna*. [See p. 172, n. 245.]

92. The fullness of countless qualities such as the *balas*, *vaiśāradyas*, *āveṇikadharmas*, etc.

93. 1. *viśuddhaviśeṣa*: all the *vāsanās* are cut off.

2. *pariśodhanaviśeṣa*: he cultivates all the *buddhakṣetras* perfectly.

3. *kāyaviśeṣa*: the *dharmakāya* is accomplished.

4. *sambhogaviśeṣa*: he is always in the great assemblies of bodhisattvas, delighting in the *dharmarati*.

5. *karmaviśeṣa*: he performs all kinds of supernormal creations and does Buddha deeds (*buddhakṛtya*) in innumerable universes.

94. He demonstrates the three bodies (*kāya*): *svabhāva* (= *dharma*), *sambhoga* and *nirmāṇa*.

Nirvāṇa (*nirvāṇaviśeṣa*),[95] [6] difference of the acquisition of combined knowledge and power (*miśropamiśrajñānaśakti-lābhaviśeṣa*),[96] [7] difference of the purification of the impediments (*āvaraṇaviśodhanaviśeṣa*),[97] [8] difference of the accomplishment of combined actions (*miśropamiśrakarmakriyā-viśeṣa*),[98] [9] difference of means enabling the manifestation of Perfect Awakening and Nirvāṇa (*abhisambodhinirvāṇa-saṃdarśanopāyaviśeṣa*),[99] and [10] difference of protection by means of the five kinds of aids (*pañcākāraparitrāṇaviśeṣa*).[100]

In which comprehensions (*abhisamaya*) are the special qualities (*vaiśeṣikaguṇa*) such as the "infinite states" (*apramāṇa*)[101] included? They should be understood as included in the later comprehension (*pṛṣṭhābhisamaya*) and in the final comprehension (*niṣṭhābhisamaya*). And what are [the qualities] included [in them]? [i] infinite states (*apramāṇa*), [ii] deliverances (*vimokṣa*), [iii] spheres of mastery (*abhibhvāyatana*), [iv] spheres of totalization (*kṛtsnāyatana*), [v] non-contention

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95. A śrāvaka, once in the *nirupadhiśeṣanirvāṇadhātu*, becomes inactive, but a bodhisattva retains all his bodhisattva qualities there and continues to work at the happiness of all beings.

96. Because a bodhisattva has obtained the extremely pure *dharmadhātu*, he can rely on the *sarvākārajñāna* (omniscience) and powers of each and every Buddha.

97. A bodhisattva destroys the *kleśāvaraṇas* and *jñeyāvaraṇas*, whilst a śrāvaka destroys only the *kleśāvaraṇas*.

98. A bodhisattva directs the actions of all beings with the aid of the powers of all the Buddhas.

99. A bodhisattva manifests *abhisambodhi*, ripens beings and delivers them.

100. Five kinds of aids to save beings:

1. When the Buddha enters a town or village the blind recover their sight, etc.

2. Helping beings to abandon *mithyādṛṣṭi* (false views) and obtain *samyakdṛṣṭi* (right views).

3. Saving beings from the bad destinies (*durgati*).

4. Helping beings to abandon Saṃsāra and attain arhatship.

5. Protecting bodhisattvas from the Hīnayāna (*yānaparitrāṇa*).

101. *Apramāṇa* is an equivalent of *brahmavihāra*. This term and the others mentioned in this paragraph are explained in the following paragraphs.

(*araṇa*), [vi] knowledge of aspiration (*praṇidhijñāna*), [vii] analytical knowledge (*pratisaṃvid*), [viii] superknowledge (*abhijñā*), [ix] characteristics and minor marks (*lakṣaṇānuvyañjana*), [x] purities (*pariśuddhi*), [xi] powers (*bala*), [xii] perfect self-confidence (*vaiśāradya*), [xiii] application of mindfulness (*smṛty-upasthāna*), [xiv] things not needing protecting (*arakṣya*), [xv] absence of confusion (*asaṃpramoṣa* [note: = *asaṃmoṣa* on p. 236]), [xvi] eradication of the residues (*vāsanāsamudghāta*), [xvii] great compassion (*mahākaruṇā*), [xviii] attributes of the Buddha (*āveṇikabuddhadharma*), [xix] knowledge of all the aspects (*sarvākārajñatā*)—and other such qualities mentioned in the discourse (*sūtra*).

[i] What are the infinite states (*apramāṇa*)? There are four of them. What is universal goodwill (*maitrī*, lit. friendliness)? It is concentration (*samādhi*) and wisdom (*prajñā*), and the mind and mental activities associated with them (*tatsamprayukta cittacaitasika*), based on absorption (*dhyāna*) dwelling on the thought: "May beings live in happiness (*sukha*)!" What is compassion (*karuṇā*)? It is concentration and wisdom—the rest as above—based on absorption dwelling on the thought: "May beings be free from suffering (*duḥkha*)!" What is sympathetic joy (*muditā*)? It is concentration and wisdom—the rest as before—based on absorption dwelling on the thought: "May beings not be deprived of happiness!" What is equanimity (*upekṣā*)? It is concentration and wisdom—the rest as before—based on the absorption dwelling on the thought: "May beings obtain well-being (*hita*)!"

[ii] What are the deliverances (*vimokṣa*)? There are eight of them: [1] How does one see visible forms while having the notion of [internal] visible forms? With the aid of absorption (*dhyāna*), by not dispelling the notion of internal visible forms or by fixing the notion of internal visible forms, one sees [internal and external] visible forms. Concentration (*samādhi*) and wisdom (*prajñā*), the mind and mental activities associated with them (*tatsamprayukta cittacaitasika dharma*) in that state, are aimed at freeing oneself from the impediments to mental creation (*nirmāṇa*). [2] How does one see external visible forms (*bahirdhā rūpāṇi*) when having no notion of internal visible

forms (*adhyātmam arūpasaṃjñī*)? With the aid of absorption, by dispelling the notion of visible forms or by fixing the notion of the absence of internal visible forms, one sees external visible forms. Concentration and wisdom—the rest as above. [3] How does one dwell while experiencing the pleasant deliverance (*śubhavimokṣa*) in one's body (*kāya*)? With the aid of absorption, one obtains in oneself the notion of the interdependence, mutual relationship and identity of the essential nature of pleasant and unpleasant visible forms (*śubhāśubharūpa*). Concentration and wisdom—the rest as above—are aimed at freeing oneself from the mental creation of the pleasant and the unpleasant and the impediments of the impurities (*saṃkleśāvaraṇa*). [4] What is deliverance by the sphere of infinite space (*ākāśānantyāyatana*)? It is deliverance through the sphere of infinite space in conformity with deliverance. Thus should one understand the deliverances [5] through the sphere of consciousness (*vijñānānantyāyatana*), [6] through the sphere of nothingness (*ākiñcanyāyatana*) and [7] through the sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*). They are aimed at calm deliverance (*śānta vimokṣa*) and at delivering oneself from the impediments of attachment. [8] What is deliverance through the cessation of perception and feeling (*saṃjñāvedayitanirodha*)? It is a state similar to emancipation which, in the remaining calm deliverance, is obtained with the aid of deliverance through the sphere of neither perception nor non-perception, and it is the cessation of the mind and mental activities in that state. It is aimed at delivering oneself from the impediments to the cessation of perception and feeling.

[iii] What are the spheres of mastery (*abhibhvāyatana*)? There are eight of them.[102] The first four spheres of mastery

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102. The eight spheres of mastery (*abhibhvāyatana*) are: [1] having a notion of internal visible forms (*ajjattaṃ rūpasaññī*), one sees a limited number of external forms (*parittāni bahiddhā rūpāni*) which are lovely and unlovely (*suvaṇṇadubbaṇṇāni*), but one acquires the notion: "By mastering (overcoming, *abhibhuyya*) them. I see and I know (*jānāmi passāmi*)." This is the first sphere of mastery. [2] In the same way, one sees an unlimited number of

are established by two deliverances (*vimokṣa*).[103] The last four spheres of mastery are established by one deliverance.[104] In the deliverances, one is attentive to the object (*ālambana*), but in the spheres of mastery, one masters the object, because it has submitted there (*vaśavartana*). When referring to animate and inanimate objects, forms (*rūpa*) are called limited (*parītta*) and unlimited (*apramāṇa*). When referring to pleasant (*śubha*) and unpleasant (*aśubha*) objects, forms are called lovely (*suvarṇa*) and unlovely (*durvarṇa*). When referring to human (*mānuṣya*) and divine (*divya*) objects, forms are called inferior (*hīna*) and superior (*praṇīta*). The rest is similar to what was said with regard to the deliverances (above). The spheres of mastery are so-named because they master (overcome) the object.

[iv] What are the spheres of totalization (*kṛtsnāyatana*)? There are ten of them.[105] They are called spheres of totalization because they embrace their object in its totality. Concentration and wisdom, the mind and mental activities associated with them, in the accomplishment of dwelling (*vihāra*) in the sphere

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external visible forms (*appammāṇāni bahiddhā rūpāni*), and one acquires the same notion as that mentioned above. [3] Having a notion of the formless in oneself (*ajjhattaṃ arūpasaññī*), one sees a limited number of external visible forms which are lovely and unlovely, and one acquires the same notion as that mentioned above. [4] In the same way, one sees an unlimited number of external visible forms, and one acquires the same notion as that mentioned above. [5] Having a notion of the formless in onself, one see the colors blue (*nīlāni*), . . . [6] yellow (*pītāni*), . . . [7] red (*lohitāni*), . . . and [8] white (*odātāni*), and one acquires the same notion as that mentioned above. See D II, p. 110 ff.; III, p. 260 ff.; M II, p. 13 ff.

103. I.e. the first four *abhibhvāyatanas* mentioned below are included in the two *vimokṣas*: [1] *rūpī rūpāṇī paśyati* and [2] *adhyātmam arūpasaṃjñī bahirdhā rūpāṇi paśyati.*

104. I.e. the third *vimokṣa*: *śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvopasampadya viharati* (or *subhantveva adhimutto hoti*).

105. The ten *kṛtsnāyatanas*, Pāli *kasiṇāyatanas*, are: [1] *paṭhavikasiṇa* (earth), [2] *āpo-* (water), [3] *tejo-* (fire), [4] *vāyo-* (air), [5] *nīla-* (blue), [6] *pīta-* (yellow), [7] *lohita-* (red), [8] *odāta-* (white), [9] *ākāsa-* (space), and [10] *viññāṇa-* (consciousness). M II, pp. 14-15; A I, p. 41; D III, p. 268. Same list in Kośa, ch. VIII, p. 214. However, in the list in Vism, p. 110, the ninth *kasiṇa* is *āloka* (light) and the tenth *parichinnākāsa* (limited space).

of totalization are called the sphere of totalization. Why is there a determining [of objects] such as earth (*pṛthivī*) in the spheres of totalization? Because throughout those spheres of totalization one can see forms which constitute the bases (*āśraya*) and those which derive from them (*āśrita*),[106] since in them one embraces their totality. The rest is similar to what was said with regard to the deliverances. By means of the spheres of totalization one acquires the accomplishment of the deliverances.

[v] What is non-contention (*araṇa*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of dwelling where one protects oneself from the appearance of the defilements, with the aid of absorption (*dhyāna*).[107]

[vi] What is knowledge of the aspiration (resolution) (*praṇidhijñāna*)? It consists of concentration and wisdom—the rest as above—in the accomplishment of the knowledge of the aspiration (resolution) with the aid of absorption.[108]

[vii] What is analytical knowledge (*pratisaṃvid*)?[109] It comprises the four kinds of analytical knowledge. [1] What is the analytical knowledge concerning the Teaching (*dharma-pratisaṃvid*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge of all forms of the Teaching with the aid of absorption. [2] What is the analytical knowledge concerning the meaning (*artha-pratisaṃvid*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning the characteristic and intention with the aid of absorption. [3] What is the analytical knowledge concerning the explanation (*niruktipratisaṃvid*)? It consists of concentration

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106. The *āśraya* is the *kṛtsnamaṇḍala*, for example, like a disk of earth or a color blue, red, etc., and the *āśrita* is the external world represented by the *āśraya*.

107. For details on *araṇa* and *saraṇa*, see Kośa, ch. IV, pp. 121-3; VII, pp. 85-7. Cf. also M III, p. 230 ff. (*Araṇavibhaṅga Sutta*) where *araṇa* is explained as *adukkho anupaghāto anupāyāso apariḷāho sammāpaṭipadā*.

108. For details concerning *praṇidhijñāna*, see Kośa, ch. VII, pp. 88-9.

109. In the Pāli sources, *paṭisambhidā*.

and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning the usage of regional languages and the interpretation of teachings[110] with the aid of absorption. [4] What is the analytical knowledge of mental vivacity (lively intelligence) (*pratibhānapratisaṃvid*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning different teachings with the aid of absorption.

[viii] What is superknowledge (*abhijñā*)? There are six forms of superknowledge. [1] What is the superknowledge of supernormal powers (*ṛddhyabhijñā*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of various supernormal manifestations,[111] with the aid of absorption. [2] What is the superknowledge of the divine ear (*divyaśrotrābhijñā*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of hearing various sounds[112] with the aid of absorption. [3] What is the superknowledge concerning the thoughts of others (*cetaḥparyāyābhijñā*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of penetrating the thoughts of others with the aid of absorption. [4] What is the superknowledge of the recollection of previous lives (*pūrvanivāsānusmṛtyabhijñā*)? It consists of concentration

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110. The *Araṇavibhaṅga Sutta* (M III, p. 234) explains the error of attachment to regional expressions (*janapadaniruttiyā abhiniveso*) and the excess of importance given to designation (*samaññāya atisāro*). In different regions a bowl is called by different names such as *pāti, patta, vitta, sarāva, dhāropama, poṇa, pisīla*. One should not be attached to a particular term and say: "this is the only correct term and all the others are wrong." One should understand the thing mentioned by different terms and designations used by people in different regions.

111. Various supernormal manifestations (*vicitrarddhivikurvita* or *anekavihita iddhividha*) such as one person appearing as several, passing through a wall or mountain unobstructed as if through air, plunging into the earth as if in water, walking on water as if on the ground, remaining in the air like a bird, touching the moon and sun with one's hand, etc., M I, p. 34; A I, p. 255.

112. Hearing various sounds, nearby and distant, human and divine, M I, p. 35; A I, p. 255.

and wisdom—the rest as before—in the accomplishment of the recollection of previous careers (lives)[113] with the aid of absorption. [5] What is the superknowledge of death and birth (*cyutyupapādābhijñā*)?[114] It consists of concentration and wisdom—the rest as before—in the accomplishment of the vision of the deaths and births of beings[115] with the aid of absorption. [6] What is the superknowledge of the destruction of the impurities (*āsravakṣayābhijñā*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the knowledge of the destruction of the impurities, with the aid of absorption.[116]

[ix] What are the characteristics and minor marks (*lakṣaṇānuvyañjana*)? They consist of concentration and wisdom, and the mind and mental activities associated with them, and the results produced, in the accomplishment of brilliant manifestations endowed with the major and minor characteristics, with the aid of absorption.

[x] What are the purities (*pariśuddhi*)? They comprise the four purities. [1] What is the purity of the basis (*āśrayapariśuddhi*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the abandonment of a position when one grasps a new basis at will with the aid of absorption. [2] What is the purity of the object (*ālambanapariśuddhi*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of the knowledge of the creation and transformation of an object at will, with the aid of absorption. [3] What is the purity of the mind (*cittapariśuddhi*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of controlling entry into concentration (*samādhimukha*) at will, with the

113. Remembering not only one or two previous lives, but several thousands of them, with details of names, places, situations, etc., M I, p. 35, A I, p. 255.

114. It is also called *divyacakṣus*, Pāli *dibbacakkhu*, i.e. "divine eye."

115. The power of seeing how beings die and are reborn in the good or bad destinies depending on their good or bad actions, M I, p. 35; A I, p. 256.

116. For details concerning the six *abhijñās*, see also Kośa, ch. VII, p. 98 ff.

aid of absorption. [4] What is the purity of knowledge (*jñāna-pariśuddhi*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of maintaining entry into mystical formulas (*dhāraṇīmukha*)[117] at will, with the aid of absorption.

[xi] What are the powers (*bala*)? They comprise the ten powers of the Tathāgata. [1] What is the power of knowledge of what is possible and what is not possible (*sthānāsthānajñāna-bala*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the knowledge of everything that is possible and everything that is impossible, with the aid of absorption. [2] What is the power of knowledge of the individual heritage [of the results] of actions (*karmasvakajñānabala*)? It consists of concentration and wisdom—the rest as above—in the accomplishment of the knowledge of the individual heritage [of the results] of actions of all kinds, with the aid of absorption.

The other powers (3-10)[118] should be understood in a similar way.

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117. The Pañcaviṃ, p. 212, defines *dhāraṇīmukha* as *akṣaranaya-samatākṣaramukham akṣarapraveśaḥ*: "the balance of the order (method) of syllables, the mouth (face) of syllables, entry into syllables." "A" (*akāra*) is the entry into all dharmas because there is no initial beginning (*ādy-anutpanna*); "Pa" (*pakāra*) is the entry into all dharmas because it indicates the *paramārtha*, etc.

118. The other powers are:

[3] *Sarvatragāminīpratipajjñānabala* (Pāli *sabbatthagāminīpaṭipadā-ñāṇabala*): the power of knowledge of different practices leading to various destinies.

[4] *Anekadhātunānādhātujñānabala* (Pāli *anekadhātunānādhātu-lokañāṇabala*): the power of knowledge of the different dispositions and tendencies of different beings.

[5] *Nānādhimuktijñānabala* (*nānādhimuttikatāñāṇabala*): the power of knowledge of the different aspirations of beings.

[6] *Indriyaparāparyajñānabala* (*indriyaparopariyattañāṇabala*): the power of knowledge of the different degrees of development of the faculties (*śraddhā*, etc.), characters, inclinations, abilities, etc., of beings.

[7] *Dhyānavimokṣasamādhisamāpattijñānabala* (*jhānavimokkhasam-ādhisamāpattiñāṇabala*): the power of knowledge of the absorptions, deliverances, concentrations and attainments. (*continued*)

[xii] What is perfect self-confidence (*vaiśāradya*)? It comprises the four kinds of perfect self-confidence. [1] What is perfect self-confidence concerning complete Awakening (*abhisambodhivaiśāradya*)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of establishing for oneself the assertion of complete Awakening concerning all knowable things, with the aid of absorption. [2] What is perfect self-confidence concerning the destruction of the impurities (*āsravakṣayavaiśāradya*)? It consists of concentration and wisdom—the rest as above—in the accomplishment of establishing for oneself the assertion of the destruction of all the impurities, with the aid of absorption. [3] What is perfect self-confidence concerning dangerous (harmful) things (*antarāyikadharmavaiśāradya*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of establishing for others the assertion of all dangerous (harmful) things,[119] with the aid of absorption. [4] What is perfect self-confidence concerning the Path that leads to emancipation (*nairyāṇikapratipadvaiśāradya*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of establishing for others the assertion of the whole teaching of the Path leading to emancipation, with the aid of absorption.[120]

[xiii] What is the application of mindfulness (*smṛtyupasthāna*)? It comprises the three kinds of the application of

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(*note 118 continued:*)

[8] *Pūrvanivāsajñānabala* (*pubbenivāsānussatiñāṇabala*): the power of knowledge of previous existences.

[9] *Cyutyupapādajñānabala* (*cutūpapādañāṇabala*): the power of knowledge of the deaths and births of beings according to their actions.

[10] *Āsravakṣayajñānabala* (*āsavakkhayañāṇabala*): the power of knowledge of the destruction of the impurities.

For details on these ten powers, see Vbh, pp. 335-44; M I, pp. 69-71; A V, pp. 33-6; Kośa, ch. VII, pp. 69-71.

119. This means that if the Buddha declares that a certain thing, a certain action, will be dangerous or harmful for him who does it, he cannot be refuted.

120. For details, see M I, p. 71; Kośa, ch. VII, p. 75

mindfulness.[121] It consists of concentration and wisdom—the rest as above—in the accomplishment of the cessation of all kinds of defilements (feelings) by drawing (winning) to himself (Buddha) the crowds [of disciples] (*gaṇaparikarṣaṇa*).

[xiv] What are the things which do not need protecting (*arakṣya* or *arakṣa*)? There are three of them.[122] They consist of concentration and wisdom—the rest as before—in the accomplishment of the giving of advice and admonition at will, drawing (winning) to himself the crowd [of disciples].

[xv] What is the absence of confusion (*asampramoṣa* [note: = *asaṃmoṣa* on p. 236])? It consists of concentration and wisdom—the rest as before—in the accomplishment of the exact narration of everything that was done and said.

[xvi] What is the eradication of the residues (*vāsanā-samudghāta*)? It consists of concentration and wisdom—the rest as before—for an Omniscient One (*sarvajña*) in the

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121. The three kinds of the application of mindfulness are:

[1] The Buddha dwells in equanimity with full awareness, free from joy or satisfaction, when his disciples accept and follow his teaching.

[2] He dwells in equanimity with full awareness, free from displeasure or impatience, when his disciples do not accept and do not follow his teaching.

[3] He dwells in equanimity with full awareness, free from joy, satisfaction, displeasure or impatience, when some of his disciples accept and follow his teaching whilst others do not do so. See Kośa, ch. VII, p. 76; Sūtrālaṃkāra XX, v. 53.

M III, p. 221, explains these three *smṛtyupasthānas* (*satipaṭṭhānas*) somewhat differently:

[1] When his disciples accept and follow his teaching, the Buddha is content, but he dwells in full awareness (*sato sampajāno*), free from all moral excitation (*anavassuto*).

[2] When his disciples do not accept and do not follow his teaching, he is not content, but he dwells in full awareness, free from all moral excitation.

[3] When some of his disciples accept and follow his teachings whilst other do not do so, he is neither content nor discontented, but he dwells in full awareness, in equanimity (*upekkhako*).

122. The three things which have no need of protection are: [1] the physical conduct (*kāyasamācāra*), [2] vocal conduct (*vacīsamācāra*) and [3] mental conduct (*manosamācāra*) of the Buddha, which are pure (*parisuddha*), in which there is nothing bad or wrong that should be kept secret, D III, p. 217.

accomplishment of the cessation in himself of the residues of conduct pertaining to those who are not omniscient.[123]

[xvii] What is great compassion (*mahākaruṇā*)? It consists of concentration and wisdom—the rest as before—in the accomplishment of the dwelling in compassion having all kinds of continual suffering as object.[124]

[xviii] What are the attributes of the Buddha (*āveṇika-buddhadharma*)? There are eighteen attributes of the Buddha.[125] They consist of concentration and wisdom—the rest as before—in the accomplishment of the purity of physical, vocal and mental actions, which are not common to others; in the accomplishment of the total acquisition of the justified and fruitful faculties of the Tathāgata; in the accomplishment of the conduct of activities which are not common to others; and in the accomplishment of the dwelling in knowledge which is not common to others.

[xix] What is the knowledge of all the aspects (*sarvākāra-jñatā*)? It consists of concentration and wisdom, the mind and mental activities associated with them, in the accomplishment of the knowledge of all the aspects concerning the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*).

What is the accomplishment of those qualities? By means of the four pure absorptions (*pariśuddha dhyāna*), an adherent of another religion (*anyatīrthīya*), a disciple (*śrāvaka*) or a bodhisattva can realize the four infinite states (*apramāṇa* = *brahmavihāra*) « as well as the five kinds of superknowledge (*abhijñā*).[126] As for the other qualities, a disciple, a bodhisattva or the Tathāgata realizes them by means of the fourth absorption to the highest degree (*prāntakoṭika caturtha dhyāna*). And

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123. All beings retain residues (*vāsanā*) of their conduct, habits and former actions. The Buddha alone is completely free from them.

124. For details concerning *mahākaruṇā*, see Kośa, ch. VII, pp. 77 ff.

125. The eighteen *āveṇikabuddhadharmas* are: 10 *balas* (powers), 4 *vaiśāradyas* (perfect self-confidences), 3 *smṛtyupasthānas* (applications of mindfulness) and *mahākaruṇā* (great compassion). See Kośa, ch. VII, p. 66 ff. See also above, pp. 229-31.

126. The first five of the list of six *abhijñās*. See above, pp. 227-8.

why is that? Because by means of the absorption one attains mindfulness and repeated practice according to the establishment [of the Teaching].

« Those qualities are twofold: those that are present in one's own actions (*svakāritrapratyupasthāna*) and those that pertain to the dwelling (*vaihārika*). Those that are present in one's own actions should be understood as being acquired after the transcendental state (*lokottarapṛṣṭhalabdha*) and having the nature of conventional knowledge (*saṃvṛtijñānasvabhāva*). Those that pertain to the dwelling should be understood as having the nature of transcendental knowledge (*lokottarajñānasvabhāva*).

« [i] What does one do by means of the infinite states (*apramāṇa*)? One rejects whatever is hostile (*vipakṣa*), accumulates the equipment of merits (*puṇyasambhāra*) by reason of conduct filled with pity (*anukampāvihāra*), and one does not tire (*na parikhidyate*) of ripening beings (*sattvaparipāka*).

« [ii] What does one do by means of the deliverances (*vimokṣa*)? One accomplishes supernormal creations (*nirmāṇakarma*), one is not defiled because of a pleasant creation (*śubhanirmāṇa*),[127] one is not attached to the calm deliverances

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127. *Śubhanirmāṇe na saṃklisyate* "one is not defiled because of a pleasant creation."

A *pṛthagjana* who has temporarily dispelled his passions and who is in possession of some supernormal powers (*ṛddhi*) can be defiled or perturbed by his own supernormal creations (*nirmāṇakarma*), and his passions which were dispelled can reappear. A certain *pṛthagjana* monk in Ceylon had the illusion that he was an arhat because he had long since dispelled his passions and because he was in possession of some supernormal powers. However, another monk, Dhammadinna, who was a true arhat, knew of that state of affairs and wished to disillusion his friend. He therefore asked him to create a lovely female figure and look at it for some time. When the monk did so, the long-since dispelled passions were rearoused in him because of his own creation, and he understood that he was not an arhat. Hence, one can be defiled by one's own pleasant supernormal creations (*śubhanirmāṇa*).

One can also be frightened by one's own supernormal creations. Another *pṛthagjana* monk, also in Ceylon, possessed of some supernormal powers (*ṛddhi*), had the illusion that he was an arhat because he had long since dispelled his passions. However, the same Dhammadinna (mentioned above)

(*śānta vimokṣa*), and one dwells in the supremely calm noble abode (*paramapraśānta āryavihāra*) by reason of devotion (*adhimucyanatā*).

« [iii] What does one do by means of the spheres of mastery (*abhibhvāyatana*)? One keeps under one's control the objects of the three deliverances[128] because the object is mastered [in the sphere of mastery].

« [iv] What does one do by means of the spheres of totalization (*kṛtsnāyatana*)? One prepares the objects of the deliverances (*vimokṣālambana*) because they (spheres of totalization) embrace the totality (*kṛtsnaspharaṇa*).

« [v] What does one do by means of non-contention (*araṇa*)? One becomes worthy of confidence (*ādeyavacana*, lit., he whose word can be believed).

« [vi] What does one do by means of the knowledge of the aspiration (resolution) (*praṇidhijñāna*)? One explains the past, future and present (*bhūtabhavyavartamānaṃ vyākaroti*) and one becomes greatly esteemed in the world.[129]

« [vii] What does one do by means of analytical knowledge (*pratisaṃvid*)? One satisfies people's minds through instruction (predication) (*deśanā*).[130]

« [viii] What does one do by means of superknowledge (*abhijñā*)? One wins over [beings] to the Teaching (*śāsana*) by means of physical and vocal actions and reading thoughts (*cittādeśanā*), and one duly exhorts beings [to aim] for release (*niḥsaraṇa*), having understood their character, and their comings and goings (*āgati gati*) [in Saṃsāra].

(*note 127 continued:*) put him to the test by asking him to create an elephant coming towards him with a threatening attitude. The monk created such an elephant but, when he saw it, he was frightened by his own creation and got up to flee.

These two stories appear in MA I (PTS), pp. 184, 185. Also see Walpola Rahula, *History of Buddhism in Ceylon*, pp. 221, 222.

128. The first three deliverances in the list of the eight *vimokṣas*. See above, pp. 223-4.

129. The Chinese version adds: "because everyone in (distant) lands honors him."

130. The Chinese version adds: "because one breaks the net of all doubts."

« [ix] What does one do by means of the characteristics and minor marks (*lakṣaṇānuvyañjana*)? One instills conviction (*sampratyaya*) [in beings] with regard to the state of a great man (*mahāpuruṣatva*) through mere vision (*darśanamātrakeṇa*) and one delights the minds [of those who see] (*cittānyabhi-prasādayati*).

« [x] What does one do by means of the purities (*pari-śuddhi*)? Having thought carefully (deliberately) (*saṃcintya*), one takes on birth in existence (*bhavopapatti*). If one so wishes, one can remain there for a world-period (*kalpa*) or for part of a world-period (*kalpāvaśeṣa*), or one can abandon the life principle (*āyuḥsaṃskāra*). One becomes a master of the Teaching (*dharmavaśavartin*) and a master of concentration (*samādhi-vaśavartin*), and one keeps in mind the Good Teaching (*saddharmaṃ saṃdhārayati*).

« [xi] What does one do by means of the powers (*bala*)? Rejecting theories of the absence of cause and irregular causes (*ahetuviṣamahetuvāda*) and the theory according to which one undergoes the results of actions that one has not done (*akṛtābhyāgamavāda*), one teaches the path of right progress (*samyag abhyudayamārga*). Penetrating the minds and characters of beings (*sattvacittacaritāni anupraviśya*), their aptitude in receiving instruction (*deśanābhājanatā*), their intentions (*āśaya*), their tendencies (*anuśaya*), their objects (*ālambana*), their [spiritual] equipment (*sambhāra*), their capacity (*bhavyatā*) and their release (*niḥsaraṇa*), one duly teaches the supreme Path (*niḥśreyasamārga*). One subjugates all malignities (*sarva-māra*).[131] Everywhere one questions and, being questioned, one responds.

« [xii] What does one do by means of perfect self-confidence (*vaiśāradya*)? In the assembly (*parṣadi*) one rightly establishes one's position as master (*śāstṛtva*) and one subjugates heretics (*anyatīrthya*) who criticize (contradict) (*codaka*).

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131 The word *māra*, lit. "death," is used to indicate all the *kleśas*, "defilements," influences and forces opposed to the spiritual life

« [xiii] What does one do by means of the application of mindfulness (*smṛtyupasthāna*)? Not being defiled (*asaṃkliṣṭa*), one draws (wins) to oneself crowds [of disciples] (*gaṇaṃ parikarṣati*).

« [xiv] What does one do by means of things which do not need protecting (*arakṣa*)? One constantly exhorts and instructs the crowds [of disciples].

« [xv] What does one do by means of the absence of confusion (*asaṃmoṣadharmatā*)? One does not neglect the duties of a Buddha (*buddhakṛtya*).

« [xvi] What does one do by means of the eradication of the residues (*vāsanāsamudghāta*)? Being undefiled (*niḥkleśa*), one does not manifest deeds and gestures (*ceṣṭā*) which have the appearance of defilements (*kleśapratirūpa*).

« [xvii] What does one do by means of great compassion (*mahākaruṇā*)? One surveys the world six times each day and night.

« [xviii] What does one do by means of the attributes of the Buddha (*āveṇikabuddhadharma*)? One dominates all the disciples (*śrāvaka*) and Solitary Buddhas (*pratyekabuddha*) with the purity of one's physical, vocal and mental actions, with one's acquisition [of the qualities] (*prāpti*), with one's conduct (*ācāra*) and way of life (*vihāra*).

« [xix] What does one do by means of the knowledge of all the aspects (*sarvākārajñatā*)? One destroys (lit., severs) all the doubts of all beings, and for a long period one establishes the eye (vision) of the Teaching (*dharmanetra*), by means of which unripened beings ripen, and ripened beings are freed.

« He who rises higher and higher (*uttarottaram*), obtaining a superior path (*viśiṣṭamārga*) among those (ten) comprehensions (*abhisamaya*),[132] abandons the previous inferior path (*hīnamārga*) and realizes the abandonment in series (by linking) (*saṃkalanaprahāṇa*). A disciple (*śrāvaka*) in Nirvāṇa without a remainder (*nirupadhiśeṣe nirvāṇadhātau*) abandons the entire path by complete relinquishment and decrease

132 See above, p 218

(*samavasargavihāni*), but the bodhisattva does not (abandon it). That is why the bodhisattvas are called those whose good roots are inexhaustible (*akṣayakuśalamūla*) and whose virtues are inexhaustible (*akṣayaguṇa*).

« Why are certain subjects established as undefined (unexplained) (*avyākṛtavastu*)?[133] Because they are questions posed due to wrong thought (*ayoniśaḥ paripraśnatām upādāya*). (Why are these questions posed because of wrong thought?) Due to the abandonment of thought concerning cause and effect, defilement and purification (*hetuphalasaṃkleśavyavadāna-cintāparivarjanatām upādāya*).

« Why does a bodhisattva who has entered the bodhisattva commitment (*bodhisattvanyāsāvakrānta*)[134] not become a "stream-winner" (*srota-āpanna*)? Because the stream is

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133. This refers to the famous questions which the Buddha refused to answer: [1] is the universe eternal (*sassato loko*) or [2] is it not eternal (*asassato*)? [3] is the universe finite (*antavā*) or [4] infinite (*anantavā*)? [5] is the soul the same thing as the body (*taṃ jīvaṃ taṃ sarīraṃ*) or [6] is the soul one thing and the body another (*aññaṃ jīvam aññaṃ sarīraṃ*)? [7] does the Tathāgata exist after death (*hoti tathāgato param maraṇā*) or [8] does he not exist after death (*na hoti tathāgato param maraṇā*)? [9] does he (both) exist and not exist after death (*hoti ca na ca hoti . . .*)? [10] is he (both) existent and non-existent (*neva hoti na na hoti . . .*)? M I, pp. 426, 484; S IV, p. 393.

However, the Kośa (ch. V, pp. 43, 48) mentions fourteen *avyākṛtavastus*: [1] is the universe eternal, [2] non-eternal, [3] eternal and non-eternal, [4] neither eternal nor non-eternal? [5] is the universe finite, [6] infinite, [7] finite and infinite, [8] neither finite nor infinite? [9] the Tathāgata exists after death, [10] does not exist after death, [11] exists and does not exist after death, [12] neither exists nor does not exist after death, [13] the soul is the same thing as the body, [14] the soul is one thing and the body is another.

134. Pradhan (p. 101) reads: *bodhim anavadyām avakrāntaḥ* "who has entered immaculate Bodhi." Gokhale's reading, which is adopted here, seems more correct. [J. W. de Jong notes that we should read *bodhisattvanyāmāvakrānta* here. See his review, appendix p. 296. This has since been confirmed in the 1976 *Abhidharmasamuccaya-bhāṣyam*, ed. Nathmal Tatia, p. 136, § 192. This may be translated, following the work of Étienne Lamotte, as "entered into the certainty of the bodhisattva," i.e., the certainty of achieving supreme perfect enlightenment. See Lamotte's *The Teaching of Vimalakīrti*, London, 1976, p. 18, n. 65; and *Śūraṃgamasamādhisūtra*, Richmond, Surrey/London, 1998, pp. 185-6 and nn. 209-10, pp. 217-18 n. 299.]

imperfect as regards the practice (of the Path) (*pratipatty-apariniṣpanna*). Why does he not become a "once-returner" (*sakṛdāgāmin*)? Because, after having thought carefully, he has accepted an unlimited number of rebirths. Why does he not become a "non-returner" (*anāgāmin*)? Because, after having dwelled in the absorptions (*dhyāna*), he takes on birth in the realm of desire (*kāmadhātu*). »

The bodhisattva, having acquired the Truths through comprehension (*abhisamaya*), cultivates the path counteracting the impediments of the knowables (*jñeyāvaraṇapratipakṣamārga*) by means of the path of mental cultivation (*bhāvanāmārga*) in the ten stages (*daśabhūmi*); however, he does not (cultivate) the path counteracting the impediments of the defilements (*kleśāvaraṇapratipakṣamārga*). Nonetheless, having attained Awakening (when he attains Awakening) (*bodhi*), he abandons both the impediments of the defilements and the impediments of the knowables, and he becomes an arhat, a Tathāgata. Although the bodhisattva does not abandon all the defilements, he dispels them as one dispels poison by incantation and medicine (*mantrauṣadha*), he does not produce any defilement or bewilderment, and abandons the defilements in all the stages (*bhūmi*) like an arhat.

Furthermore, the bodhisattva is skilled in cultivation (meditation) (*bhāvanākuśala*) concerning the knowables (*jñeya*), skilled in cultivation concerning the means (*upāya*), skilled in cultivation concerning false imagination (*abhūtavikalpa*) and skilled in cultivation concerning the absence of discrimination (*nirvikalpa*), and from time to time he develops (lit., heats) his faculties (*indriya*).

What is the knowable (*jñeya*)? In brief, it is sixfold: [1] bewilderment (delusion) (*bhrānti*), [2] basis of bewilderment (*bhrāntyāśraya*), [3] basis of the absence of bewilderment (*abhrāntyāśraya*), [4] bewilderment and absence of bewilderment (*bhrāntyabhrānti*), [5] absence of bewilderment (*abhrānti*), and [6] natural result of the absence of bewilderment (*abhrāntiniṣyanda*).

What is skill in means (*upāyakauśalya*)? In brief, it is fourfold: [1] skill in the ripening (development) of beings

(*sattvaparipāka*), [2] skill in the accomplishment of the Buddha qualities (*buddhadharmaparipūraṇa*), [3] skill in the rapid completion of superknowledge (*kṣiprābhijñā*), and [4] skill in the non-interruption of the Path (*mārgānupaccheda*).[135]

What is false imagination (*abhūtavikalpa*)? In brief, it is of ten kinds:[136] [1] fundamental imagination (*mūlavikalpa*), [2] imagination of an object (*nimittavikalpa*), [3] imagination of the resemblance of an object (*nimittābhāsavikalpa*),[137] [4] imagination of the transformation of an object (*nimitta-pariṇāmavikalpa*),[138] [5] imagination of the transformation of the resemblance of an object (*nimittābhāsapariṇāma-vikalpa*),[139] [6] imagination provoked by another (*parānvaya-vikalpa*),[140] [7] superficial (incorrect) imagination (*ayoniśo-vikalpa*), [8] profound (correct) imagination (*yoniśovikalpa*),

135. However, Bodh. bhūmi, p. 261, says that the *upāyakauśalya* of the bodhisattvas consists of twelve kinds: six concerning the acquisition of the Buddha qualities (*buddhadharmasamudāgama*) and six concerning the ripening of beings (*sattvaparipāka*).

The six concerning the acquisition of the Buddha qualities are: [1] compassionate regard for all beings (*sarvasattveṣu karuṇāsahagatā apekṣā*), [2] exact knowledge of all conditioned things (*sarvasaṃskāreṣu yathābhūta-parijñānam*), [3] fervent desire for supreme and perfect Awakening (*anuttara-samyaksambodhijñāne spṛhā*), [4] non-abandonment of Saṃsāra (*saṃsāra-aparityāga*) by reason of compassion for beings, [5] immaculate travelling through Saṃsāra (*asaṃkliṣṭasaṃsārasaṃsṛti*) by reason of exact knowledge of all conditioned things, and [6] vigorous effort (*uttaptavīrya*) by reason of the fervent desire for knowledge pertaining to the Buddha (*buddhajñāna*).

The six concerning the ripening of beings are: [1] eliciting infinite results (*apramāṇaphala*) from small good roots (*parīttakuśalamūla*), [2] eliciting immense and unlimited good roots (*kuśalamūla*) without much effort, [3] dispelling opposition by beings to the Teaching of the Buddha, [4] leading impartial beings to the Teaching, [5] ripening those who are led to it, and [6] liberation of those who are ripened.

136. For an explanation of these ten *vikalpas*, see Saṃgraha, p. 112, §20.

137. Pradhan's reconstruction: *nimittapratibhāsavikalpa*. [Note: This is confirmed by the *Abhidharmasamuccaya-bhāṣyam*, 1976, p. 137, §195A, as are also the terms in the following three notes.]

138. *Ibid.*: *nimittavikāravikalpa*.

139. *Ibid.*: *nimittapratibhāsavikāravikalpa*.

140. *Ibid.*: *paropanītavikalpa*.

[9] imagination due to adherence [to false views] (*abhiniveśa-vikalpa*), and [10] distracted imagination (*vikṣepavikalpa*).

This (distracted imagination) is itself of ten kinds:[141] [1] imagination of non-existence (*abhāvavikalpa*), [2] imagination of existence (*bhāvavikalpa*), [3] affirmative imagination (*adhyāropavikalpa*),[142] [4] negative imagination (*apavāda-vikalpa*), [5] imagination of unity (*ekatvavikalpa*), [6] imagination of diversity (*nānātvavikalpa*),[143] [7] imagination of own-nature (*svabhāvavikalpa*), [8] imagination of specification (*viśeṣavikalpa*), [9] imagination of the object according to the name (*yathānāmārthavikalpa*), and [10] imagination of the name according to the object (*yathārthanāma-vikalpa*).

What is the absence of discrimination (*nirvikalpatā*)? In brief, it is threefold: [1] non-discrimination in contentment (*saṃtuṣṭinirvikalpatā*), [2] non-discrimination in the absence of perverse views (*aviparyāsanirvikalpatā*), and [3] non-discrimination in the absence of idle speculations (*niṣprapañca-nirvikalpatā*). One should consider these three kinds as pertaining respectively to the ordinary man (*pṛthagjana*), the disciple (*śrāvaka*) and the bodhisattva. Non-discrimination in the absence of idle speculation should not be understood as non-thought (*amanasikāra*), or as going beyond thought (*manasi-kārasamatikrama*) or as appeasement (*vyupaśama*), or as [*own-*]nature (*svabhāva*), or as a mental construction concerning an object (*ālambane abhisaṃskāra*), but as a mental non-construction concerning an object (*ālambane anabhi-saṃskāra*).

How does a bodhisattva, who by nature possesses sharp faculties (*tīkṣṇendriya*), develop (heat) his faculties (*indriya*)? Depending on a sharp-weak faculty (*tīkṣṇa-mṛdvindriya*),

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141. For an explanation of these ten terms, see Saṃgraha, p. 115, §§21, 22, and Sūtrālaṃkāra, p. 76, [ch. 11,] v. 77 and commentary.

142. Pradhan's reconstruction: *samāropavikalpa*. [Note: Confirmed by the *Bhāṣya*, p. 138, as is the term in the following note.]

143. *Ibid.*: *pṛthaktvavikalpa*.

he develops a sharp-middling faculty (*tīkṣṇa-madhyendriya*); depending on a sharp-middling faculty, he develops a sharp-sharp faculty (*tīkṣṇa-tīkṣṇendriya*).

Here ends the Third Compendium called
Determining Acquisitions
in the Compendium of the Higher Teaching.

CHAPTER FOUR

Determining Dialectic
(*Sāṃkathyaviniścaya*)

What is determining dialectic (*sāṃkathyaviniścaya*)? In brief, it is sevenfold: [1] determining the meaning (*arthaviniścaya*), [2] determining the explanation (*vyākhyāviniścaya*), [3] determining the analytical demonstration (*prabhidyasaṃdarśanaviniścaya*), [4] determining the questions (*saṃpraśnaviniścaya*), [5] determining the grouping (*saṃgrahaviniścaya*), [6] determining the talk (controversy) (*vādaviniścaya*), and [7] determining the profound (hidden) meaning (*abhisaṃdhiviniścaya*).

[1] What is determining the meaning (*arthaviniścaya*)? It is determining made in reference to the six forms of the meaning. What are those six forms of the meaning? [1] Meaning according to the nature (*svabhāvārtha*), [2] meaning according to the cause (*hetvartha*), [3] meaning according to the result (*phalārtha*), [4] meaning according to the action (*karmārtha*), [5] meaning according to the union (*yogārtha*), and [6] meaning according to the function (*vṛttyartha*).

[1] Meaning according to the nature (*svabhāvārtha*) concerns three natures.[1]

[2] Meaning according to the cause (*hetvartha*) concerns three causes:[2] [i] cause of birth (*utpattihetu*), [ii] cause of evolution (continuity) (*pravṛttihetu*) and [iii] cause of accomplishment (*siddhihetu*).

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1. The three natures (*svabhāva*) are: *parikalpitasvabhāva* (imagined nature), *paratantrasvabhāva* (relative nature) and *pariniṣpannasvabhāva* (absolute nature). For details, see Laṅkā, pp. 67, 132, 227.

2. The Tibetan version does not contain "three causes."

[3] Meaning according to the result (*phalārtha*) concerns five results:[3] [1] result through fruition (*vipākaphala*),[4] [2] natural result (*niṣyandaphala*),[5] [3] predominant result (*adhipatiphala*),[6] [4] result of manly effort (*puruṣakāraphala*),[7] and [5] result of disjunction (*visaṃyogaphala*).[8]

[4] Meaning according to the action (*karmārtha*) concerns five actions:[9] [1] action of perception (or reception) (*upalabdhi-karma*), [2] action of function (*kāritrakarma*), [3] action of intention (*vyavasāyakarma*), [4] action of transformation (*pariṇatikarma*), and [5] action of acquisition (*prāptikarma*).[10]

[5] Meaning according to the union (*yogārtha*) concerns five unions:[11] [1] collective union (*sāmūhikayoga*),[12] [2] subse-

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3. The Tibetan version does not contain "five results."

4. *Vipākaphala*: this is the fruition of unfavorable (*akuśala*) and favorable impure (*kuśalasāsrava*) actions in the bad (*apāya*) and good (*sugati*) destinies respectively, Bodh. bhūmi, p. 102.

5. *Niṣyandaphala*: this is delight in unfavorable actions (*akuśalārāmatā*) and the abundance of unfavorable actions (*akuśala bahulatā*) due to the habitual practice of unfavorable actions (*akuśalābhyāsa*), as well as delight in favorable actions (*kuśalārāmatā*) and their abundance (*kuśalabahulatā*) due to the habitual practice of favorable actions (*kuśalābhyāsa*), or the yielding of results according to previous actions, *ibid.*, p. 102.

6. *Adhipatiphala*: visual consciousness (*cakṣurvijñāna*) is the predominant result of the eye faculty (*cakṣurindriya*) . . . mental consciousness (*manovijñāna*) is the predominant result of the mental faculty (*mana-indriya*) . . . Non-separation from life (*prāṇairaviyoga*) is the predominant result of the life faculty (*jīvitendriya*). In this way should be understood the predominant results of all 22 faculties, *ibid.*, p. 103. For a detailed list, see above, p. 64, n. 72.

7. *Puruṣakāraphala*: this designates results obtained in this very life (*dṛṣṭe dharme*) through manly effort (*puruṣakāra*) in various occupations such as commerce, agriculture, etc., Bodh. bhūmi, p. 102.

8. *Visaṃyogaphala*: this is the cessation of the defilements (*kleśanirodha*) as a result of the Noble Eightfold Path, *ibid.*, p. 102.

9. The Tibetan version does not contain "five actions."

10. For an explanation of these five *karmas*, see above, p. 112, notes 69-73.

11. The Tibetan version does not contain "five unions."

12. For example, a house is the result of a collective union of timber, bricks, etc.

quent union (*ānubandhikayoga*),[13] [3] conjoint union (*sāmbandhikayoga*),[14] [4] circumstantial union (*āvasthikayoga*),[15] and [5] transforming union (*vaikārikayoga*).[16]

[6] Meaning according to the function (*vṛttyartha*) concerns five functions:[17] [1] function of characteristics (*lakṣaṇavṛtti*),[18] [2] function of position (*avasthānavṛtti*),[19] [3] function of perversion of the truth (*viparyāsavṛtti*),[20] [4] function of non-perversion of the truth (*aviparyāsavṛtti*),[21] and [5] function of division (*prabhedavṛtti*).[22]

[2] What is determining the explanation (*vyākhyā-viniścaya*)? It is that (determining) by means of which one explains the discourses (*sūtra*). But what is it? In brief, it is sixfold:[23] [1] the subject that one should know (*parijñeyavastu*),[24] [2] the meaning that one should know (*parijñeyārtha*),[25]

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13. Those that exist and those that are manifested by reason of *anuśaya* (latent tendency). E.g., *rāga* exists and is manifested because of *rāgānuśaya*.

14. Union of dependents and relatives. E.g., parents are linked to each other.

15. One is linked to happiness or unhappiness according to the circumstances in which one is born or to be found. A situation is connected with pleasant feelings, etc., according to the circumstances.

16. This is transformation engendered by association with adventitious defilements (*āgantukleśa*).

17. The Tibetan version does not contain "five functions."

18. These are the three characteristics of the *saṃskāras*: *utpāda* (arising), *sthiti* (enduring) and *bhaṅga* (disappearance).

19. This is the position in time during which things exist and endure.

20. E.g., defiled things (*sāsrava*) do not function in accordance with the truth.

21. Pure things (*anāsrava*) function according to the truth.

22. All compounded things (*saṃskāra*) are divided into past, present and future, internal and external, etc. Here we are concerned with their function according to this division.

23. The Tibetan version does not contain "In brief, it is sixfold."

24. This concerns the *skandhas* (aggregates), *dhātus* (elements) and *āyatanas* (spheres).

25. This concerns the meaning of *anitya* (impermanence), *duḥkha* (suffering) and *anātma* (non-self) in relation to the *skandhas*, *dhātus* and *āyatanas*.

[3] approach to knowledge (*parijñopaniṣad*),[26] [4] nature of knowledge (*parijñāsvabhāva*),[27] [5] result of knowledge (*parijñāphala*),[28] and [6] its experience (*tatpravedanā*).[29]

Furthermore, there are fourteen means (*mukha*) applicable to determining the explanation (*vyākhyāviniścaya*): [1] means of the grouping of explanations (*vyākhyāsaṃgrahamukha*),[30] [2] means of the grouping of subjects (*vastusaṃgrahamukha*),[31] [3] means of major and minor factors (*aṅgopāṅgamukha*),[32] [4] means of successive order (*uttarottaranirhāramukha*),[33] [5] means of rejection (*pratikṣepamukha*),[34] [6] means of the transformation of letters (*akṣarapariṇāmamukha*),[35] [7] means of elimination and non-elimination (*nāśānāśamukha*),[36] [8] means of the definition of the individual (*pudgalavyavasthāna-*

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26. This consists of the virtues: *śīla, indriyaguptadvāra,* etc. *Upaniṣad* (*upa+ni+sad*) lit. means "sitting near," "approaching." In Buddhist literature, the Skt. *upaniṣad* and its Pāli equivalent *upanisā* means "basis," "cause," "means," "approach." Cf. *anyā hi lābhopaniṣad, anyā nirvāṇagāminī* (*Udānavarga* XIII, v. 5) = *annā hi lābhūpanisā, annā nibbānagāminī* (Dhp V, v. 16). For a detailed discussion of the term, see Kośa, ch. II, p. 106, n. 3, and also *s.v.* Edgerton, BHSD, p. 138a.

27. This refers to the thirty-seven *bodhipākṣikadharmas.* See above, p. 158, n. 202.

28. This is *vimukti* "deliverance."

29. This is *vimuktijñānadarśana* "inner vision of deliverance."

30. Explaining sentences and ideas in order, as in the case of the *pratītyasamutpāda.*

31. Grouping the main teachings, as in the *gāthā*: *sabbapāpassa akaraṇaṃ,* etc. (Dhp XIV, v. 5).

32. First mentioning a general term and then explaining it with detailed sentences. E.g., a general term such as *ātmaviśuddhi* should be explained in detail with other sentences.

33. Explaining in order, as in the case of the five *indriyas*: first *śraddhā,* second *vīrya,* etc.

34. This refers to the *kullūpamā* "simile of the raft." In the *Alagaddūpama Sutta* (M, no. 22), it is said that even *dhammas* should be abandoned after having crossed Saṃsāra (as one abandons a raft after having crossed the river), and how much more so the *adhammas.*

35. It is like the *gāthā*: *assaddho akataññū ca,* etc. (Dhp VII, v. 8), in which the words which are clear are interpreted differently.

36. Explaining by the process of elimination and non-elimination.

mukha),[37] [9] means of the definition of divisions (*prabheda-vyavasthānamukha*),[38] [10] means of methods (*nayamukha*),[39] [11] means of complete knowledge, etc. (*parijñādimukha*),[40] [12] means of strength and weakness (*balābalamukha*),[41] [13] means of abstraction (*pratyāhāramukha*),[42] and [14] means of accomplishment (*abhinirhāramukha*).[43]

[3] What is determining the analytical demonstration (*prabhidyasaṃdarśanaviniścaya*)? It consists of determinings such as those which constitute a single case (*ekāvacaraka*),[44] having [as its support] the preceding word (case) (*pūrva-padaka*),[45] having [as its support] the following word (case) (*pascātpadaka*),[46] consisting of two cases (*dvikoṭika*),[47] or three cases (*trikoṭika*),[48] or four cases (*catuṣkoṭika*),[49] valid in both senses (*oṃkārika*),[50] rejecting the proposal (*prāti-*

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37. This is the classification of individuals, as in the *Puggalapaññatti*.

38. This refers to the *catuṣkoṭika* explanations: existence, non-existence, (both) existence and non-existence, (both) neither existence nor non-existence.

39. There are six methods: 1. method of reality, 2. method of experience, 3. method of religion, 4. method of avoiding the two extremes, 5. unthinkable method (i.e. method by means of which the Buddha explains the Dharma), 6. method of mental pleasure.

40. This refers to four functions regarding the Four Noble Truths: *duḥkha* should be understood (*parijñeya*), *samudaya* should be abandoned (destroyed) (*prahātavya*), *nirodha* should be realized (*sākṣātkartavya*) and *mārga* should be practiced (*bhāvitavya*).

41. This refers to the *pratītyasamutpāda*. It demonstrates the value of each term. If a term is omitted, the meaning is not comprehensible.

42. This is asking a question and then explaining it simply.

43. This is explaining each sentence with several subsequent sentences.

44. This is a straightforward question and answer.

45. The second term should be explained with reference to the first, as in the case of *jñāna* and *jñeya*.

46. The first term should be explained with reference to the second, as in the case of *grāhya* and *grāhaka*.

47. Having two substitutes.

48. Having three substitutes.

49. Having four substitutes.

50. E.g. Are all *saṃskāras* impermanent? Are all impermanent things *saṃskāras*? Both are valid and the answer "Yes" to each of them is correct.

kṣepika),[51]—all this in connection with the aggregates (*skandha*), etc., as explained above.

[4] What is determining the questions (*saṃpraśna-viniścaya*)? It is determining everything that is true and false by answering questions while relying on the eight points (above).

Furthermore, there are four methods of resolving questions: [1] by refuting (*dūṣaka*), [2] by proving (*pratiṣṭhāpaka*), [3] by analyzing (*chedaka*) and [4] by explaining (making understood) (*bodhaka*).

[5] What is determining the grouping (*saṃgrahaviniścaya*)? It is determining grouped according to ten points. What are those ten points? [1] the determining point according to the accomplishment of duty (*kṛtyānuṣṭhāna*),[52] [2] according to entry (into one of the Three Vehicles) (*avatāra*),[53] [3] according to devotion (*adhimukti*),[54] [4] according to reason (*yukti*),[55] [5] according to discussion (*sāṃkathya*),[56] [6] according to penetration (*prativedha*),[57] [7] according to purity (*viśuddhi*),[58] [8] according to the various stages of accomplishment (*abhinir-hārapadaprabheda*),[59] [9] according to effort and effortlessness

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51. How many *skandhas* are there outside the *saṃskāras*? This question should be rejected because there are no *skandhas* outside the *saṃskāras*.

52. This refers to the ability to explain all kinds of means (*upāya*) accomplished in the world in order to maintain life.

53. This is what enables a bodhisattva to examine and decide which of the three *yānas* (vehicles) he should follow. He decides to follow the *bodhisattva-yāna* and leads others in the same direction.

54. This refers to *śrutamayī prajñā* (knowledge acquired by means of the Teaching as it was heard) which arouses *śraddhā*.

55. This refers to *cintāmayī prajñā* by means of which one reasons and judges.

56. This is establishing the Truth of the Dharma according to *śrutamayī-* and *cintāmayī prajñā*.

57. This is penetration of the Truth by means of the *darśanamārga* (path of vision).

58. This is the purification of all the defilements by means of the *bhāvanāmārga* (path of cultivation or development).

59. This refers to the *viśeṣamārga* which arouses the higher qualities.

(*ābhogānābhoga*),[60] and [10] according to the completion of all aims (*sarvārthasiddhi*).[61]

[6] What is determining the talk (or controversy) (*vāda-viniścaya*)? In brief, it is sevenfold:[62] [1] talk (*vāda*), [2] assembly of the talk (*vādādhikaraṇa*), [3] topic of the talk (*vādādhiṣṭhāna*), [4] adornment of the talk (*vādālaṅkāra*), [5] defeat of the talk (*vādanigraha*), [6] withdrawal from the talk (*vāda-niḥsaraṇa*), and [7] most useful qualities of the talk (*vāde bahukārā dharmāḥ*).

Firstly, talk in turn is sixfold: [1] talk (*vāda*), [2] rumor (*pravāda*), [3] debate (*vivāda*), [4] reproach (*apavāda*), [5] approbation (*anuvāda*), and [6] advice (*avavāda*).[63]

[1] Talk (*vāda*) is speech by everyone (*sarvalokavacana*).[64]

[2] Rumor (*pravāda*) is talk based on what people hear (*lokānuśruto vādaḥ*), because it is talk based on knowledge of the people.[65]

[3] Debate (controversy) (*vivāda*) is talk in which two adversaries are opposed.

[4] Reproach (*apavāda*) is a word of anger, violence and harshness uttered by one of the adversaries against the other.

[5] Approbation (*anuvāda*) is the conclusion of the discussion (*sāṃkathyaviniścaya*) according to pure inner vision [*lit. vision of pure knowledge:*] (*viśuddhajñānadarśana*).

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60. This is determining according to both cases. *Ābhoga* "effort" is associated with ordinary beings. The Buddhas and bodhisattvas are in a state devoid of effort. The activities of a Buddha occur without *ābhoga*, effortlessly (Sūtrālaṃkāra IX, vv. 18-19). A bodhisattva is "free from all self-interested effort and attains a state devoid of effort"—*sarvābhogavigato'nābhoga-dharmatāprāptaḥ* (Daśabhūmi, p. 64).

61. This refers to the Buddha's knowledge (*buddhajñāna*).

62. The Tibetan version does not contain "In brief, it is sevenfold."

63. In Sanskrit the terms *vāda*, *pravāda*, *vivāda*, *apavāda*, *anuvāda* and *avavāda* which, due to prefixes, each have different meanings, are all formed from the root *vad* "to speak" and are all related to each other. It is not possible to translate them by terms formed from a single root giving such different meanings.

64. This is conversation or ordinary talk among people.

65. The Tibetan version does not contain "because it is . . . people."

[6] Advice (*avavāda*) is instruction (*deśanā*) aimed at the mental concentration of those whose minds are not concentrated, and at the liberation of those whose minds are concentrated.

Secondly, the assembly of the talk (*vādādhikaraṇa*) can be a royal court (*rājakula*) or a popular court (*prajākula*) or an assembly (*sabhā*) composed of recluses (*śramaṇa*) and qualified (*prāmāṇika*) *brāhmaṇas* who are friends and skilled in the meaning of the Teaching (*dharmārthakuśala*).

Thirdly, the subject of the talk (*vādādhiṣṭhāna*) is that on which the talk takes place. Generally, it is twofold: the thing to prove (*sādhya*) and the proof (*sādhana*).

The thing to prove (*sādhya*) is of two kinds: natural (*svabhāva*) and special (*viśeṣa*).

There are eight kinds of proofs (*sādhana*): [1] the thesis (proposal) (*pratijñā*), [2] the reason (*hetu*), [3] the example (*dṛṣṭānta*), [4] the application (*upanaya*), [5] the conclusion (*nigamana*), [6] direct knowledge (*pratyakṣa*), [7] the inference (indirect knowledge) (*anumāna*), and [8] the acceptable tradition (*āptāgama*).

The nature of the thing to be proved (*sādhya*) may be its own nature (*ātmasvabhāva*) or the nature of the thing (*dharmasvabhāva*). The speciality may be its own speciality (*ātmaviśeṣa*) or the speciality of the thing (*dharmaviśeṣa*).

[1] The thesis (proposal) (*pratijñā*) is the communication (*vijñāpanā*) to others of the meaning preferred by oneself (*svarucitārtha*) of the thing to be proved (*sādhya*).

[2] The reason (*hetu*) is the declaration of positive or negative experience chosen as a means to decide the as yet unestablished meaning of the thing to be proved (*sādhya*).

[3] The example (*dṛṣṭānta*) is the comparison (*samīkaraṇa*) of an unknown point [lit. end] (*adṛṣṭa-anta*) with a known point (*dṛṣṭa-anta*).[66]

66 It is interesting to note here how the two words *dṛṣṭānta* (*dṛṣṭa+anta*) and *adṛṣṭānta* (*adṛṣṭa+anta*) are used to explain the meaning of *dṛṣṭānta* (example) The Tibetan version omits "with a known point."

[4] The application (*upanaya*) is the declaration of the agreement of the thesis with the interpretation of the teaching by scholars (*śiṣṭa*).

[5] The conclusion (*nigamana*) is the declaration of the final decision.

[6] Direct knowledge (*pratyakṣa*) is what is perfectly clear to oneself and not mistaken.

[7] Inference (indirect knowledge) (*anumāna*) is belief based on the direct knowledge of scholars.

[8] The acceptable tradition (*āptāgama*) is a teaching which is not contrary to the two which precede (i.e., not contrary to direct knowledge and inference).

Fourthly, the adornment of the talk (*vādālaṅkāra*). A profoundly competent person who treats the subject of the discussion correctly before the assembly is called the adornment of the talk. There are six qualities proper to an adornment: [i] knowledge of one's own teaching and that of others (*svaparasamayajñatā*), [ii] perfection of eloquence (*vākkaraṇasampad*) [iii] self-confidence (*vaiśāradya*), [iv] mental vivacity (*pratibhāna*), [v] firmness (*sthairya*) and [vi] courtesy (*dākṣiṇya*).

Fifthly, the defeat of the talk (*vādanigraha*). It consists of [1] the (generous) relinquishment of the discussion (*kathātyāga*), [2] diversion in the discussion (*kathāsāda*) and [3] defect in the discussion (*kathādoṣa*).

[1] (Generous) relinquishment of the discussion (*kathātyāga*) is the recognition of one's own faults and the qualities of the adversary in the talk.

[2] Diversion in the discussion (*kathāsāda*) consists of avoiding [the subject] by taking refuge behind another subject, of abandoning the original thesis by dealing with an external subject or of manifesting anger, self-satisfaction, pride, hypocrisy, etc.

[3] As it is said in the Sūtra:[67] a defect in the discussion (*kathādoṣa*) in brief is of nine kinds: [i] confusion (*ākula*),

67. This Sūtra has not been traced

[ii] agitation (*saṃrabdha*), [iii] unintelligibility (*agamaka*), [iv] prolixity (*amita*),[68] [v] lack of meaning (*anarthaka*), [vi] inopportuneness (*akāla*),[69] [vii] instability (*asthira*),[70] [viii] lack of clarity (luminosity) (*apradīpta*), and [ix] lack of connection (*aprabaddha*).[71]

Sixthly, withdrawal from the talk (*vādaniḥsaraṇa*). Having considered the good and bad aspects, one withdraws from the discussion without taking part in it. Or, having recognized the adversary's incompetence, the assembly's inferiority, or one's own inability, one does not take part in the debate. Having recognized the adversary's competence, the assembly's quality, and one's own ability, one takes part in the debate.

Seventhly, the most useful qualities of the talk (*vāde bahukārā dharmāḥ*) in brief are three in number: [i] knowledge of one's own teaching and that of others (*svaparasamaya-jñatā*), due to which one can take part in a debate anywhere; [ii] self-confidence (*vaiśāradya*), due to which one can take part in a debate in any assembly; [iii] mental vivacity (*pratibhāna*), due to which one can answer all difficult questions.

Furthermore, he who desires his own edification should engage in a talk with a view to developing his knowledge and not for debating with others. It was said by the Blessed One in the *Mahāyānābhidharma Sūtra*: a bodhisattva who cultivates vigor, who is committed to the favorable (*kuśala*), who esteems the practice of virtue (*pratipatti*), who practices the major and minor qualities, who aids all beings, who should soon attain complete and incomparable Awakening, should not debate with others for twelve reasons (lit., clearly seeing twelve reasons). What are those twelve (reasons)?

[1] Rare is the belief in the propounding of the supreme teaching which contains the incomparable meaning.

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68 This is the case when a discourse is too long, 'unlimited.'

69 To say certain things which should not be uttered at that time.

70 This is the case when one changes opinions very often during the discussion.

71 This is discontinuity between the different parts of the argument.

[2] Rare is the mind which accepts advice from questioners.

[3] Rare are persons who courteously examine virtue and vice (good and bad qualities).

[4] Rare is the absence of six defects in persons engaged in a talk. What are those six (defects)? [i] adherence to the wrong party, [ii] deceptive speech, [iii] inopportune speech, [iv] diversion in the talk, [v] coarse speech, and [vi] malevolence of mind.

[5] Rare is the absence of heatedness in a talk.

[6] Rare is appreciation of another's point of view (lit., protection of another's mind).

[7] Even when there is appreciation, rare is concentration of mind.

[8] Rare is willingness to admit one's own defeat and another's victory in a talk.

[9] Even when one admits one's own defeat and another's victory, rare is purity (absence of defilement) of mind.

[10] When the mind is defiled, rare is agreeable existence (*sparśavihāra*).

[11] When there is no agreeable existence, rare is cultivation of the favorable (*kuśala*).

[12] When there is no constant cultivation of the favorable, rare is rapid acquisition of concentration by a person whose mind is not calm, or rapid acquisition of liberation by a person whose mind is calm.

[7] What is determining the profound (hidden) meaning (*abhisaṃdhiviniścaya*)?[72] It is the transformation of the meaning expressed by groups of names, words and consonants (*nāmapadavyañjanakāya*) in order to bring out the hidden meaning which is different (from the former).

It is said in the Sūtra: "A man who has killed his mother and father, the king and the two learned men (brahmans),[73]

72. For the four kinds of *abhisaṃdhi—avatāraṇābhisaṃdhi, lakṣaṇābhisaṃdhi, pratipakṣābhisaṃdhi* and *pariṇāmanābhisaṃdhi*—see Sūtrālaṃkāra XII, vv. 16, 17. See also Saṃgraha, p. 131.

73. According to the Tibetan version: "two *śrotriya* brahmans." Dhp XXI. v. 6, also says: *dve ca sotthiye.*

and who has destroyed the land (kingdom) with its officials is called most pure."[74]

It is also said in the Sūtra: "He who has no faith (trust),[75] is ungrateful,[76] who steals by housebreaking,[77] who destroys space,[78]

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74. Cf. Dhp XXI, v. 5:

mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo.

"Having killed his mother and father, the two warrior kings, and having destroyed the land (kingdom) with its officials, the brahman goes free from suffering."

Here the "mother" designates "thirst" (*tṛṣṇā*, craving), the "father" "ignorance" (*avidyā*) or "self-conceit" (*asmimāna*), the "two kings" "two false views:" eternalism (*śāśvatadṛṣṭi*) and annihilationism (*ucchedadṛṣṭi*), the "kingdom with its officials" the "six sense organs and their external objects (*dvādaśāyatana*) with attachment (*nandīrāga*)."

Hence, the real (hidden) meaning is: "Having destroyed craving and ignorance (or conceit) and the two false views of eternalism and annihilationism, and the twelve spheres (*āyatana*) with attachment, an arhat (brahman) goes (towards Nirvāṇa) free from suffering."

It is interesting to note here that the brahmans claim that a brahman is irreproachable whatever he does. Here the Buddha uses the term *brāhmaṇa* to designate an arhat, and speaks in symbols.

[J. W. de Jong in his review provides the reference to the actual verse cited here, from the *Udānavarga*, noting that it is insufficient to provide only the Pāli parallel when the Sanskrit is available. He further provides the explanation of this verse from the *Samuccayabhāṣya* and the *Samuccayavyākhyā*, which differs somewhat from the explanation given by Rahula, who follows (though does not name) the *Dhammapada-aṭṭhakathā*. See appendix, p. 297.]

75. *Aśraddha*: the obvious meaning is: "he who has no faith or trust," but the hidden meaning is: "he who is not credulous, he who does not accept things on hearsay, through belief, because he knows them for himself through his direct knowledge."

76. *Akṛtajña*: the obvious meaning is "ungrateful" (*a-kṛtajña*), but the hidden meaning is: "he who knows the uncreated" (*akṛta-jña*), i.e., he who knows the Absolute, Nirvāṇa.

77. *Saṃdhicchedin*: the ordinary meaning is: "perpetrator of theft by housebreaking," but the hidden meaning is: "he who puts an end to (cuts off) (*chedin*) linking (rebirth) (*saṃdhi* = *pratisaṃdhi*).

78. *Hatāvakāśa*: lit., "he who has destroyed space," but the hidden meaning is: "he who has put an end to the opportunity to do good and bad actions." This means that an arhat is free from good and bad karma.

and who has vomited wishing,[79] is truly the most noble of men."[80]

Again, it is said in the Sūtra: "Those who consider the non-essential as essential, who are well established in the reverse, who are defiled by defilement, win supreme Awakening.[81]

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79. *Vantāśa*: lit., "he who has vomited wishing," but the hidden meaning is: "he who has abandoned all desire."

80. Hence, the *abhisaṃdhi* or profound and hidden meaning of this verse is: "he who does not accept things through belief (because he knows them for himself with his direct knowledge), who knows the uncreated (Nirvāṇa), who has put an end to rebirth, who has destroyed the opportunity to arouse good and bad karma, and who has abandoned all desire, is truly the most noble of men."

Cf. Dhp VII, v. 8, exactly the same verse:

assaddho akataññū ca sandhicchedo ca yo naro
hatāvakāso vantāso sa ve uttamaporiso.

81. This verse is cited as an example of *pariṇāmanābhisaṃdhi* in the Sūtrālaṃkāra, p. 82:

asāre sāramatayo viparyāse ca susthitāḥ
kleśena ca susaṃkliṣṭā labhante bodhim uttamām.

It is also found in the Saṃgraha, p. 132.

The obvious meaning of the word *asāra* is "non-essential," but here it means *avikṣepa* "absence of distraction," therefore "concentration." *Visāra* (*vi+sṛ* "to go," "to move") means "distraction," hence *asāra* means "non-distraction," "concentration."

The ordinary meaning of the word *viparyāsa* is "reverse," "fault," "perversion," but here it is the reverse of the false idea of a permanent, happy and pure self (*nityasukhaśucyātmagrāhaviparyayena*), i.e. the opposite of the idea of self, therefore *nairātmya*. (It is interesting to compare here the term *paṭisotagāmī*, "against the stream," which is used to describe the teaching of the Buddha, e.g., M I, p. 168.)

Kleśa generally means "defilement," "passion," but here it means "sustained effort," "difficult practice," *duṣkaravyāyāma*. (Root *kliś* "to torment, "to afflict," "to suffer.") *Saṃkliṣṭa* = *parikliṣṭa*, "tired."

Hence, the real hidden meaning (*abhisaṃdhi*) of the verse is: "Those who consider mental concentration as the essential thing, who are well established in the idea of non-self, who are greatly tired through effort (i.e. who make a great effort), win supreme Awakening."

Cf. also Dhp I, v. 11:

asāre sāramatino sāre cāsāradassino
te sāraṃ nādhigacchanti micchāsaṃkappagocarā.

However, this has little connection with the verse cited.

Furthermore, it is said in the Sūtra: "The bodhisattva, great being, endowed with five qualities, rapidly accomplishes the perfection of giving (*dānapāramitā*). What are those five (qualities)? He cultivates (realizes) the nature of avarice (*mātsarya-dharmatā*),[82] he tires of giving,[83] he abhors whoever asks (*yācaka*),[84] he never gives a small amount,[85] and he is distanced from giving."[86]

It is further said in the Sūtra: "The bodhisattva, great being, endowed with five qualities, becomes chaste (*brahmacārin*), possesses extremely pure chastity. What are those five (qualities)? He does not seek freedom from sexual relations except in *maithuna*,[87] he is uninterested (*upekṣaka*) in renouncing sexual relations,[88] he gives himself over to the desire for sexual relations which arises in him,[89] he is frightened of the teaching opposed to sexual relations,[90] and he frequently engages in *dvayadvaya* (intercourse)."[91]

Why is this treatise called the Compendium of the Higher Teaching (*abhidharmasamuccaya*)? In brief, for three reasons:[92]

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82. By destroying the *anuśaya* and *vāsanā* of avarice (*mātsarya*), the bodhisattva realizes the *dharmatā* and *tathatā* of avarice and acquires the *āśrayaparāvṛtti*. Thus, he realizes the *mātsaryadharmatā*, "the nature of avarice."

83. In order to practice giving over a long period, he undergoes many difficulties and thus tires of giving.

84. Here *yācaka* means *ātmagrāha*, "grasped by self."

85. I.e., he gives everything at every moment.

86. He does not expect, does not accept the results of giving. Thus he is distanced from giving.

87. Here *maithuna* means *yathābhūtaparijñāna*, "knowledge of things as they really are."

88. He considers *prahāṇa-upekṣā* as not being a means of *brahma-carya*.

89. When the desire arises in him, he gives himself over to the effort of expelling it.

90. I.e., he frightens others with the teaching opposed to *maithuna*.

91. Here *dvayadvaya* means "relations between two," i.e., *laukika-lokottaramārga*, "worldly and transcendental path" and *śamatha-vipaśyanā* "tranquillity and insight."

92. "In brief . . . reasons" is not in the Tibetan version.

because it is a collection made with comprehension (*sametyoccaya*), because it is an entire collection (of all aspects) (*samantād uccaya*), and because it is a perfect collection (*samyag uccaya*).

Here ends the Fourth Compendium
called Determining Dialectic
in the Compendium of Higher Knowledge.[93]

93. Tibetan version: *chos mṅon pa kun las btus pa slob dpon thogs med kyis mdzad pa rdzogs ste*: "Here ends the *Abhidharmasamuccaya* by Ācārya Asaṅga."

Sanskrit-English Glossary

akarmaṇyatā, rigidity
akuśala, unfavorable, bad
— *akuśalābhyāsa*, unfavorable habit, bad habit
— *akuśalamūla*, bad root
akṛta, uncreated (syn. of Nirvāṇa)
akṛtābhyāgamavāda, theory according to which one undergoes results of actions one has not done
akṛtābhyāgamakṛtavipraṇāśa-saṃjñā, (false) idea of undergoing (the results of) an action one has not done, and of losing (the results of) an action one has done
akopyadharma arhan, arhat of immovable nature
akṣayakuśalamūla, he whose good roots are inexhaustible
akṣānti, impatience
agaurava, contempt
agra, supreme
aṅga, factor, limb
— *aṅgavyavasthāna*, definition by factors
— *aṅgavibhāga*, analysis of factors
acalā (*bhūmi*), (stage called) immovable
acittaka-samāpatti, attainment in which the mind is inactive
acitrīkāraviṣayālambana, unvarying object of a sphere
acintya, inconceivable
acyuta, imperishable (syn. of Nirvāṇa)
ajāta, unborn (syn. of Nirvāṇa)
ajñāna, lack of knowledge
aṇḍaja, egg-born
atimāna, higher pride
adattādāna, theft (lit., taking what is not given)
adbhutadharma, extraordinary, extraordinary things
adveṣa, absence of hatred
adhigama, realization

adhicitta, higher mental state, higher spiritual (mystical) state
adhipatipratyaya, predominant condition
adhipatiphala, predominant result
adhimātramārga, strong path
adhimukticārībodhisattva, bodhisattva whose career is directed by high resolve
adhimokṣa, determination, resolve
adhiśīla, higher virtue, higher morality
adhobhūmi, lower world, lower realm
adhyātmasaṃprasāda, inner serenity
adhyāśayacārībodhisattva, bodhisattva whose career is directed by earnest intention
anapatrāpya, lack of modesty
anabhilāpya, unexpressible
anabhisaṃskāracārībodhisattva, bodhisattva whose career is devoid of construction
anabhisaṃskāraparinirvāyin, he who attains Parinirvāṇa without effort (without construction)
anavaropitakuśalamūlatā, lack of cultivation of good roots
anāgāmin, "non-returner" (third stage of perfection)
anāgāmiphalapratipanna, he who progresses towards the "fruit of the non-returner"
anājñātamājñāsyāmīndriya, faculty (of the thought): "I shall know that (the Truth) which I do not know."
anātman, non-self, non-me
anāsrava, pure, undefiled
anitya(tā), impermanent, impermanence
animitta, signless
animittacārībodhisattva, bodhisattva whose career is signless
aniyatajanmakālika, person whose duration of rebirths is not defined
aniruddha, undestroyed
anukrama, gradation
anugraha, granting a favor, favoring
anucitasaṃprayoga, non-habitual conjunction
anuttara, superior, supreme
anutpanna, non-arisen, unarisen
anutpādajñāna, knowledge of the non-arising (of defilements)

anunaya, attachment, desire
anunayacitta, thought of attraction
anupaśyanā, observation
anubandha, consequence, sequence
anubhava, experience
anumāna, inference, indirect knowledge
anurakṣaṇādharma arhan, arhat of guarded nature
anulomapratiloma, normal and inverse order
anuvāda, approbation
anuśaṃsāṅga, beneficial factor
anuśaya, (latent) tendency
anekadhātunānādhātujñāna, knowledge of the different dispositions and tendencies of different beings
antagrāhadṛṣṭi, view (idea) of grasping extremes
antarāparinirvāyin, he who attains Parinirvāṇa in the intermediate state
antarābhava, intermediate state
antarāyikadharma, dangerous (harmful) things
antarmukha, introversion
anyatīrthya, adherent of another religion, heretic
anvayakṣānti, consequent acquiescence
anvayajñāna, consequent knowledge
apakarṣa (ref. *antarakalpa*), diminution, degeneration
apacaya, diminution
apatrāpya, modesty
aparapratyaya, not dependent on others
aparānta, (final) end
aparicchinnaviṣayālambana, object of the unlimited sphere
apavāda, reproach
apavādadṛṣṭi, negative idea or opinion
apuṇya, demerit
apekṣā, regard
apekṣāsaṃkleśanimitta, object of defilement by reason of regard
apraṇihita, wishless(ness)
aprativāṇi, stalling
apratiṣṭhitanirvāṇa, unestablished Nirvāṇa
apratisaṃkhyā, unconsciously, without reflecting

apratisaṃkhyānirodha, cessation (Nirvāṇa) obtained without the means of acquired knowledge
apramāṇa, unlimited, infinite state (= *brahmavihāra*)
apramāda, diligence
abuddhabhava or *abuddhaloka*, period when there is no Buddha in the world
abhāva, non-existence, non-existence of a thing
— *abhāvaśūnyatā*, emptiness of non-existence
abhijñā, superknowledge
abhidharmapiṭaka, Canon of the Higher Teaching
abhidhāna, name, designation
abhidheya, thing named
abhidhyā, excessive avarice
abhinandanāsaṃkleśanimitta, object of defilement by reason of a pleasant hope
abhinirvṛttikāraṇa, productive reason
abhinirvṛttisaṃyojana, fetter of continuity
abhiprajñā, higher wisdom
abhiprāya, intention
abhibhvāyatana, sphere of mastery
abhimāna, superior pride
abhimukhī (*bhūmi*), (stage called) face to face
abhilāpavāsanā, residues of expression
abhilāṣa, eagerness
abhisaṃdhi, profound meaning, hidden meaning
abhisaṃpratyaya, full and firm conviction
abhisaṃskāra, (mental) construction
abhisaṃskāraparinirvāyin, he who attains Parinirvāṇa with effort (construction)
abhisamaya, comprehension
— *satyābhisamaya*, comprehension of the truth
abhūta, unbecome (syn. of Nirvāṇa)
amarṣa, intolerance
amoha, absence or lack of delusion
ayatnato mokṣa, effortless liberation
ayoniśas (*ayoniśomanaskāra*), superficially, falsely
arakṣya (or *arakṣa*), what has no need of protection
araṇa, he who does not provoke contention

arciṣmatī (bhūmi), (stage called) radiant
artha, meaning
arthakuśala, skilled in the meaning
arthapratisaṃvid, analytical knowledge concerning the meaning
arthābhisamaya, comprehension of the meaning
arhattvaphalapratipanna, he who is progressing towards the fruit of arhatship
alīnacitta, intrepidity of mind
alīnatva, absence of weakness, intrepidity
alobha, absence of craving
avadāna, (heroic) exploit
avarabhāgīyasaṃyojana, lower fetters
avavāda, advice
avastukaviṣayālambana, object of the sphere of non-existent things
avasthābheda, discrimination of states
avidyā, ignorance
avinirbhāga, non-separation
avinirbhāgavṛttyātmatā, inseparability of the self
aviparyastālambana, non-perverse object
aviparyāsa, non-perversion
avihiṃsā, harmlessness
avetyaprasāda, perfect faith; serene joy based on conviction
avyākṛta, indeterminate, neutral, undefined
avyākṛtamūla, undefined roots
avyākṛtavastu, indeterminate subjects
avyāghātālambana, unresisting object
aśubha, impurity, unloveliness (of the body)
aśaikṣa, he who has no need of training or discipline, disciple beyond training, disciple who has completed training (arhat)
asaṃskṛta, unconditioned, uncompounded
asaṃcārābhisamaya, comprehension of the stopping of wandering (in Saṃsāra)
asaṃjñisamāpatti, attainment of non-perception
asaṃtuṣṭi, dissatisfaction, discontent
asaṃprajanya, inattention
asaṃpramoṣa, absence of confusion
asaddṛṣṭi, false idea, opinion or view

asparśavihāra, wretched state, unpleasant existence
asmimāna, pride of "I am"
asvātantrya, non-independence (dependence)
ahetuviṣamahetuvāda, theory of the absence of cause and of irregular causes
ākāra, aspect
ākāśānantyāyatana, sphere of infinite space
ākiñcanyāyatana, sphere of nothingness
ākṣepa, project(ion)
ākṣepaka (*karma*), projecting
ākṣepakāraṇa, reason of projection
āgama, tradition, teaching, religion
āgraha, attachment
āghāta, malevolence, hostility
ācaya, augmentation, increase
ājñā, perfect knowledge (arhatship)
ājñātāvīndriya, faculty (of the conviction): "I have known (the Truth)"
ājñendriya, faculty of perfect knowledge (of the truth)
āttamanaska, he who has a joyous heart, satisfied
ātma, self, "me"
ātmavāda, theory of self
ātmadṛṣṭi, idea, view of self
ātmabhāva, personality
ātmasneha, love of self
ādānavijñāna, appropriating consciousness, retaining consciousness
ādiśānta, calm from the beginning
ādīnavadarśana, vision (knowledge) of bad consequences
ādhāra, aid, aiding
— *ādhārapratipakṣa*, counteractive of aiding
ānantaryakarma, action with immediate effect
ānantaryamārga, immediate path
ānāpānasmṛti, mindfulness of breathing
āniñjya, immovable (also syn. of Nirvāṇa)
āpatti, transgression (of moral rules)
āptāgama, acceptable tradition
ābhāsagata, manifested

— *viṣaya ābhāsagataḥ*, manifested object
ābhoga, tenacity, effort
āyatakāla, long duration
āyatana, sphere
āyus, life span
āyuḥsaṃskāra, life principle
ārogya, health (syn. of Nirvāṇa)
ālambana, object
— *avastukālambana*, immaterial (non-existing) object
— *savastukālambana*, material (existing) object
ālayavijñāna, store-consciousness
āvaraṇa, impediment
āvasthikasaṃprayoga, conjunction of situation
āvāhakakāraṇa, introductory reason
āveṇikabuddhadharma, attributes of the Buddha
āvedha, penetration
āvedhādhipati, predominance of penetration
āśaya, intention
āśraddhya, absence or lack of trust
āśraya, base, basis
— *āśrayaparāvṛtti* [*āśrayaparivṛtti*], revolution of the base
āsaṃjñika, state of non-perception
āsrava, "outflow," impurity
āsravakṣayābhijñā, superknowledge of the destruction of impurities
āsvāda, enjoyment
āsvādasaṃkleśa, defilement caused by enjoyment
āsvādasamāpatti, "delicious" attainment
āhāra, nutriment, food
āhrīkya, lack of self-respect

itivṛttaka, "thus it was said" (part of the Buddhist Canon)
idaṃsatyābhiniveśa, dogmatic fanaticism (lit., passionate attachment to the idea): "This is the [only] truth"
indriya, faculty, sense
indriyaparāparyajñāna, knowledge of the different degrees of development of the faculties (*śraddhā*, etc.), characters, inclinations, abilities, etc., of beings

indriyādhiṣṭhāna, seats of the faculties
indriyeṣu guptadvāra, control of the senses
īrṣyā, envy

ucitasaṃprayoga, habitual conjunction
uccheda, annihilation
utkarṣa (ref. *antarakalpa*), augmentation, regeneration
uttaraviseṣādhigama, attainment of particular high spiritual states
uttaraśamatha, higher tranquillity
utthāna, emerging, emergence
utsāha, perseverance
utsūḍhi, energetic action
udāna, solemn utterance
udgrahanimitta, grasping the image
udyoga, zeal
upakleśa, minor defilement
upadeśa, instruction, teaching
upanaya, application
upanāha, rancor
upaniṣad, approach, basis, means
upapattilābha, obtaining birth
upapattisaṃyojana, fetter of birth
upapattyāyatana, place of birth
upapadyaparinirvāyin, he who, on being born, attains Parinirvāṇa
upapadyavedanīyakarma, action the results of which will be experienced immediately in the next birth (after death)
upapāduka, apparition-born
upabhoga, delight, pleasure
upamāna, analogy, simile
upalabdhikarma, action of perception (or reception)
upaśama, tranquillity
upātta, appropriated
upādāna, clinging
upādānaskandha, aggregates of attachment
upādāyarūpa, derived matter
upāya, (skillful) means

upāyakauśalya, skill in means, skillfulness in means
upāyāsa, tribulation
upekṣā, equanimity
— *upekṣāpāriśuddhi*, purity of equanimity
upekṣāvyavadānanimitta, object of purification by reason of equanimity
ubhayatobhāgavimukta, he who is freed by the two means, on both sides
uṣmagata, state of heat
ūnamāna, inferior pride
ūrdhvaṃbhāgīyasaṃyojana, fetter pertaining to the higher realms
ūrdhvaṃsrotas, he who goes upstream
ūrdhvabhūmi, higher stage, higher realm
ūrdhvāparityāga, non-abandonment of the higher realm
ūrdhvopādāna, attachment to the higher realms

ṛddhi, supernormal power
ṛddhipāda, bases of supernormal power
ṛddhimān, a being endowed with supernormal powers
ṛddhyabhijñā, superknowledge of supernormal powers

ekavīcika, he who has only one interval
ekavihārin, dwelling alone (category of Pratyekabuddha)
ekotīkaraṇa, unification (of mind)

ogha, flood

audārikatā, coarseness
auddhatya, restlessness, agitation

kaṃpanatā, movement
kaṭhinatā, solidity
kathātyāga, (generous) relinquishment of a discussion
kathādoṣa, defect in a discussion
kathāsāda, diversion in a discussion
kadācitkasaṃprayoga, occasional conjunction
karuṇā, compassion

kartṛkāmatā, will-to-do
karma, action
— *asādhāraṇakarma*, non-common action
— *durbalakarma*, weak action
— *balavatkarma*, strong action
— *sādhāraṇakarma*, common action
— *aparaparyāyavedanīyakarma*, action the results of which will be experienced later in successive lives (births)
— *upapadyavedanīyakarma*, action the results of which will be experienced immediately in the next life (birth) after death
karmaṇyatā, maneuverability
karmasvakajñāna, knowledge of the individual heritage of the results of actions
kalala, embryo
kalpa, period of the universe
— *antarakalpa*, minor period of the universe
— *mahākalpa*, great period of the universe
kāma, desire
kāmacchanda, desire for sense-pleasures
kāmadhātu, realm (world) of desire
kāmamithyācāra, sensual desire, illicit sexual intercourse
kāmarāga, craving for sense-pleasures
kāya, body
kāyadhātu, body element
kāyavijñānadhātu, element of bodily consciousness
kāyasākṣi, bodily witness
kāyikīvedanā, physical feeling
kāyendriya, bodily faculty
kāraṇa, reason
— *sahakārikāraṇa*, co-operative reason
— *virodhikāraṇa*, adverse reason
kāritra, action, activity
kāritrapratyupasthāna, presence of action
kālamaraṇa, death at the normal time
kiñcana, accessory (lit. some thing)
kudṛṣṭi, perverse or wrong idea
kulaṃkula, he who is destined to be reborn in several families

kulaprabandhādhipati, predominance over the continuity of generation
kuśala, 1. favorable, good; 2. skillful, skilled
kuśalamūla, good root
kuśalasāsrava, defiled favorable
kuśalāntarāyika, things which harm the favorable
kṛtsnāyatana, sphere of totalization
kaukṛtya, remorse
kauśalya, skillfulness, competence
kauśalyālambana, object with a view to skillfulness
kausīdya, idleness
kramanairyāṇika, he who attains release (emancipation) gradually
kriyā, action
krodha, anger
kliṣṭa, defiled, what is defiled
kliṣṭasarvatragasaṃprayoga, defiled universal conjunction
kleśa, defilement
kleśaviśodhanālambana, object with a view to purification of the defilements
kleśādhipateyakarma, action dominated by the defilements
kleśāvaraṇa, impediment of the defilements
kleśopakleśa, major and minor defilements
kṣaṇa, instant, moment
kṣaṇika, instantaneous, momentary
kṣaṇikatva, instantaneity, momentariness
kṣayajñāna, knowledge of the destruction (of the impurities)
kṣayabhāvikatā, state of natural destruction
kṣānti, 1. patience; 2. acquiescence
kṣiprābhijñā, rapidly acquired superknowledge
kṣīṇāsrava, he who has destroyed his impurities, arhat
kṣema, safety, security
khaḍgaviṣāṇakalpa, like the horn of a rhinoceros (class of Pratyekabuddha)
khila, stump

gati, destiny
— *pañcagati*, five destinies

gatyavara, lower destiny
gandha, odor
gandhadhātu, odor element
gahana, dense forest (syn. of *kleśa*) [= *vanasa*]
gāthā, stanza, verse
geya, verse narration
gocara, object, field
grantha, tie
grāhaka, that which appropriates, grasps
grāhya, that which is appropriated, grasped
gredha, greed, cupidity
ghrāṇa, nose
ghrāṇadhātu, nose element
ghrāṇavijñānadhātu, olfactory consciousness element

cakṣus, eye
cakṣurdhātu, eye element
cakṣurvijñānadhātu, visual consciousness element
caritaviśodhanālambana, object with a view to the purification of character
caryā, practice
citta, mind, thought
cittakṣaṇa, thought-moment
cittadhāraṇa, keeping the mind
cittapracāra, mental activity
cittamātra, mind only
cittasamatā, evenness of mind
cittasthiti, stability of mind
cittasya unnati (*cittasyonnati*), exaltation of mind
cittasyaikagratā, one-pointedness of mind
cintāmaya, what consists of reflection
cintāmayī prajñā, wisdom acquired through reflection
cetanā, volition, will
cetanākarma, action of volition
cetanādharma arhan, arhat of intent nature
cetayitvā-karma, actioned done after having willed it
cetasa ābhoga, mental tenacity
cetaḥparyāyābhijñā, superknowledge of others' thoughts

caitasika, mental activity, function
caitya, monument (of veneration)
cyutyupapādābhijñā, superknowledge of death and birth
chanda, will, wish (desire)

janapadanirukti, regional expression (explanation)
jantu, creature
jarāmaraṇa, aging and death
jarāyuja, placenta-born
java, rapidity
jāgaryānuyoga, state of watchfulness
jātaka, birth stories (former births of the Buddha)
jāti, birth
jihvā, tongue
jihvādhātu, tongue element
jihvāvijñānadhātu, gustatory consciousness element
jīva, spirit, soul
jīvitendriya, life faculty
jñāna, knowledge
jñeya, knowable
jñeyāvaraṇa, impediment to the knowables
jvara, fever (syn. of *kleśa*)

tajjanmakālika, person whose duration of rebirths is limited to this one life
tatkāla, this very moment
tattvāpavādadṛṣṭi, idea (view) of the refutation of the real
tattvābhisamaya, comprehension of reality, the real state
tathatā, suchness, essential nature, essential nature of the truth
tathābhāvaśūnyatā, emptiness of such and such an existence
tīkṣṇendriya, sharp faculty(ies)
tṛṣṇā, "thirst," desire
tejodhātu, fire element
trāṇa, protection (syn. of Nirvāṇa)
trikasaṃnipāta, threefold union
tripiṭaka, threefold Canon

darśana, vision
darśanamārga, path of vision

dākṣiṇya, courtesy
divyaśrotrābhijñā, superknowledge of the divine ear
duścarita, misconduct, misdeed
duḥkha, suffering, pain
duḥkha-duḥkhatā, suffering as suffering
duḥkhasthānīyadharma, conditions of suffering
dūraṃgamā (*bhūmi*), “far-reaching” (stage)
dūrībhāva, distancing
dūrībhāvapratipakṣa, counteractive of distancing
dṛṣṭadharma, 1. he who has seen the Truth; 2. this very life
dṛṣṭānta, example, simile
dṛṣṭi, (false) view, idea, opinion
dṛṣṭiparāmarśa, adherence to opinions (false views)
dṛṣṭiprāpta, he who has attained to view (vision)
dṛṣṭivipratipanna, perverse compared to false views
dṛṣṭyuttaradhyāyitā, absorption dominated by (false) views
deśa, orientation, space, direction
deśanā, instruction, teaching
doṣa, defect
daurmanasya, displeasure
dauṣṭhulya, rigidity, unruliness, agitation
— *dauṣṭhulyaparigraha*, grasped by unruliness
— *kāyadauṣṭhulya*, rigidity of body
— *cittadauṣṭhulya*, rigidity of mind
dravya, substance
dravyasat, what exists as substance
dveṣa, hatred
dveṣacarita, character dominated by hatred
dhandhābhijñā, superknowledge acquired slowly
dharma, teaching, truth, thing(s), mental object, etc.
dharmakāya, Dharma-body, body of the truth
dharmakuśala, skilled in the teachings
dharmakṣānti, acquiescence to the truth
dharmacakṣus, Dharma-eye, eye of the truth
dharmacintā, reflection on the teaching
dharmatā, essential or true nature
dharmatālakṣaṇa, characteristic of essential nature
dharmatāviyuktatā, separation from the nature of the Teaching

dharmadhātu, element of the Teaching (ref. *asaṃskṛta*), element of the mental object
dharmaparyāya, discourse
dharmapratisaṃvid, analytical knowledge concerning the Teaching
dharmameghā (*bhūmi*), "rain-cloud of the Teaching" (stage)
dharmavaśavartin, master of the Teaching
dharmavinaya, teaching and discipline
dharmavihāra, conduct in accordance with the teaching
dharmavihārin, dwelling in the teachings or according to the teachings
dharmavaiśāradyaprāpta, having self-confidence concerning the teachings
dharmasamādhikuśala, skilled in concentration on the teaching
dharmādhiṣṭhāna, repository of the Dharma
dharmānudharmapratipatti, practice of the major and minor virtues (laws)
dharmānusārin, he who follows the teaching
dharmābhisamaya, comprehension or realization of the Truth
dharmārāmarati, joy of devotion to the Truth
dharmāvabhāsa, splendor of the Truth
dhātu, element (such as *cakṣurdhātu*), realm (such as *kāma-dhātu*)
dhātuprabheda, 1. analysis of elements, 2. classification according to realm
dhātvavara, lower realm
dhāraṇī, magical formula
dhṛti, support
dhyāna, absorption, absorptive meditation

naraka, hell
nānādhimuktijñāna, knowledge of the different aspirations of beings
nāmakāya, groupings of names
nāmarūpa, name-and-form
nikāyasabhāga, similarity of types
nikāyasabhāgasthānādhipati, predominance over the state of similarity of types

nigamana, conclusion
nigha, danger
nidarśana, demonstration, manifestation, visible
nidāna, occasion
nimitta, sign
— *animitta*, signless (object), signlessness
— *sanimitta*, (object) endowed with signs
nimittīkāra, objectification
niyatajanmakālika, person whose duration of rebirths is defined
niyama, regularity
nirīhapratyaya, indifferent conditions
nirukti, explanation, expression
niruktikuśala, skilled in explanation
niruktipratisaṃvid, analytical knowledge concerning explanation
nirupadhiśeṣanirvāṇa, Nirvāṇa without a remainder (substratum)
nirūpitavastu, established reality
nirodha, cessation, Nirvāṇa
nirodhasamāpatti, attainment of cessation
nirdehatā, absence of body
nirdhāvanabhāvanā, cultivation (meditation) with a view to emancipation or purification
nirmāṇakarma, supernormal creation
nirmāṇacitta, mind which creates supernormally
nirvikalpa, non-discrimination, absence of discrimination
nirvedha, penetration
nirvedhabhāgīya, what is linked to penetration, leading to penetration
niṣevaṇabhāvanā, cultivation (meditation) with a view to frequent practice
niṣṭhābhisamaya, perfect comprehension, final realization
niṣṭhāmārga, path of conclusion, path of perfection
niṣparidāha, non-burning (syn. of Nirvāṇa)
niṣyandatā, fluidity [Skt. not given in text; see p. 4, l. 34]
niṣyandaphala, natural or secondary result
niḥsaraṇa, emancipation, release
niḥsaraṇasaṃjñā, perception of release

niḥsvabhāva, devoid of own-nature
nīvaraṇa, hindrance
nairantaryasamanantara, constant immediate
nairātmya, non-self
naivasaṃjñānāsaṃjñāyatana, sphere of neither perception nor non-perception
naiṣkramya, renunciation

pañcakāmaguṇa, five sense-pleasures
paṇḍita, sage, learned
padakāya, grouping of words, grouping of phrases
paratantra, relative (nature, etc.)
paratoghoṣa, (aid of) the words of others
paramadṛṣṭadharmasukhavihāra, supreme happiness in this very life
paramāṇu, atom
paramārtha, ultimate reality, absolute meaning
— *paramārthasat*, that which exists in the absolute (ultimate) sense
paravijñapti, external intimation
parāyaṇa, supreme goal (syn. of Nirvāṇa)
parikalpāpavādadṛṣṭi, idea (view) of the refutation of imagination
parikalpālambana, imaginary object
parikalpita, imaginary
— *parikalpitalakṣaṇa*, imaginary characteristics
parigraha, grasping, receiving
parigrahakāraṇa, accompanying reason
paricchinnakāla, limited duration
paricchinnaviṣayālambana, object of limited sphere
parijñā, complete or full knowledge
pariṇati, transformation
pariṇāmika, transforming
pariniṣpanna, absolute
paripantha, obstacle
paripūraka (*karma*), fulfilling, completing (act)
pariṣkāra, necessity, material things necessary to existence
parihāṇadharma arhan, arhat of regressive nature

parītta, limited object
paruṣavāk, harsh speech
paropadeśa, instruction given by others
paryavasthāna, envelopment
paryāya, synonym
paryeṣaṇā, search
pāpamitraparigraha, influence of bad friends
pāramitā, perfection, state of perfection
pāramī, perfection
— *paramapāramī*, supreme perfection
— *pāramīprāpta*, he who has attained perfection
piṭaka, canon (lit., basket)
— *abhidharmapiṭaka*, Canon of the Higher Teaching
— *pāramitāpiṭaka*, Canon of the Perfections
— *bodhisattvapiṭaka*, Canon of the Bodhisattvas
— *vinayapiṭaka*, Canon of the Discipline
— *śrāvakapiṭaka*, Canon of the Disciples
— *sūtrapiṭaka*, Canon of Discourses
piśunavāk, slander
puṇya, merit
pudgala, individual
punarbhava, new becoming, rebirth
puraskāra, veneration
puruṣakāraphala, result of manly effort
puṣṭi, increase
pusta(-gata), statue
pūjākarma, act of veneration or homage
pūrvānta, beginning
pūrvāntāparāntānusaṃdhikuśala, skilled in the conjunction of the past and the future
pūrvābhyāsa, former habitual practice
pūrvenivāsānusmṛtyabhijñā, superknowledge of the recollection of previous lives
pṛthagjana, ordinary man, worldling
pṛthagjanatva, status of ordinary man
pṛṣṭhābhisamaya, later comprehension
paiśunya, slander
poṣa, person

prakṛtiparinirvṛta, completely extinguished by nature
prakṛtibimbakāya, natural image of the body
prakṛtiśūnyatā, natural emptiness
pragraha, energetic activity
prajñapti, designation
prajñaptisat, what exists as a designation
prajñaptyapavādadṛṣṭi, idea of the refutation of designation
prajñā, wisdom
prajñāvimukta, (he who is) freed through wisdom
praṇidhāna, aspiration, determination
praṇidhi, aspiration, determination
praṇidhijñāna, knowledge of (or through) aspiration
praṇīta, superior, higher
— *hīnapraṇīta*, inferior and superior
pratikūla, aversion
pratigha, repugnance
pratijñā, thesis, proposal
pratiniyamakāraṇa, reason of diverse regularity
pratipakṣa, counteractive, counteracting
pratipakṣabhāvanā, cultivation (meditation) with a view to counteracting
pratipad, practice
pratibimba, reflected image, reflection
— *savikalpapratibimba*, speculative reflected image
pratibhānapratisaṃvid, analytical knowledge concerning mental vivacity; lively intelligence
pratilambha, acquisition
pratilambhabhāvanā, cultivation (meditation) with a view to acquisition
prativedhadharma arhan, arhat of penetrating nature
pratiṣṭhādhipati, predominance in means of support
pratisaṃvid, analytical knowledge
pratisaṃkhyā, acquired knowledge, discernment, reflecting
pratisaṃkhyānirodha, cessation obtained by means of acquired knowledge
pratītyasamutpanna, what is conditionally originated
pratītyasamutpāda, conditioned origination
pratyakṣa, direct knowledge

pratyaya, condition
— *pratyayasāmagrī*, union of conditions
pratyātmavedanīya, what should be felt in oneself
pratyutpanna, present (time)
pratyekabuddha, Solitary Buddha
pratyekabuddhayāna, vehicle of the Solitary Buddhas
pratyekabuddhābhisamaya, comprehension of the Solitary Buddhas
pradāśa, malice
prabandha, continuity, connection
— *prabandhānyathātva*, change in continuity
— *prabandhāvipraṇāśa*, non-breaking of continuity
prabhākarī (*bhūmi*), (stage called) illuminating
prabheda, classification, division
pramāṇa, authority
pramāda, indolence
pramuditā (*bhūmi*), (stage called) joyful
prayoga, practice, application
— *aviparītaprayoga*, unperverted practice
— *prayogamārga*, path of application
prayoganirākaraṇadṛṣṭi, idea (view) of the refutation of practice
pravāda, rumor
pravṛtti, continuity
pravrajyābhirati, devotion to the religious life
praśaṭhatā, passivity
— *cittapraśaṭhatā*, passivity of mind
praśrabdhi, serenity
prasavādhipati, predominance of productivity
prasāda, serene joy
prahāṇa, abandonment
— *paryādāyaprahāṇa*, complete abandonment
prāṇātipāta, taking of life
prāntakoṭika, to the highest degree
prāpti, acquisition, obtaining
prāmāṇika, having authority, qualified
prīti, joy
preta, ghost

phala, fruit, result, effect
— *adhipatiphala*, predominant result
— *niṣyandaphala*, secondary result
— *vipākaphala*, result of fruition
phalapratipannaka, progressing towards the fruit
phalasvalakṣaṇabhāvābhāva, existence and non-existence of the self-nature of the effect
phalopabhogādhipati, predominance of the experience of the results of actions

bandhana, bond
bala, power
— *pañca bala*, five powers
bahirmukha, extroversion
bahuśruta, erudition; learned, lit., "having heard much"
bīja, seed
buddhakṛtya, duties of a Buddha
bodhipakṣadharma, qualities contributing to Awakening
bodhisattvanyāsāvakrānta, entered into the bodhisattva commitment [should be: *bodhisattvanyāmāvakrānta*, entered into the certainty of the bodhisattva]
bodhisattvābhisamaya, comprehension of the bodhisattvas
bodhisambhāra, equipment with a view to Awakening
bodhyaṅga, factors of Awakening
bhava, existence, becoming
bhavāgra, summit of existence
bhavopakaraṇa, instruments of existence
bhāva, existence (of a thing)
bhāvanā, (mental) cultivation, (mental) development, ("meditation")
bhāvanāmaya, what consists of mental cultivation
bhāvanāmayī prajñā, wisdom acquired through mental cultivation
bhāvanāmārga, path of cultivation or development
bhūta, element
— *mahābhūta*, great elements
bhūtakoṭi, limit of existence
bhojane mātrājñatā, moderation in nutriment

bhautika, what is derived from the elements
bhrānti, bewilderment, delusion

mada, self-satisfaction
madamānacarita, character dominated by self-satisfaction and pride
madhyamārga, middle path
manas, mental organ
manaskāra, attention
manuja, human being
manojalpa, mental discussion
manodhātu, mental organ element
manomaya, mind-made, created by the mind
manovijñānadhātu, mental consciousness element
mandarajaskacarita, unexcitable character
maraṇa, death
— *akālamaraṇa*, premature death
— *kālamaraṇa*, death at the normal time
mala, stain, blemish
mahadgata, extensive object
mahāpraṇidhāna, great aspiration or resolve
mahāyāna, Great Vehicle
mātrāvyavasthāna, definition by grade
mātsarya, avarice
māna, pride
mānacarita, character dominated by pride
mānava, man
mānātimāna, supreme pride
mānottaradhyāyitā, absorption dominated by pride
māyā, illusion
mārga, path
— *mārgasaṃgrahamārga*, path including the totality of paths
— *śikṣātrayapariśodhanamārga*, path of purification by means of the three moral rules
— *sarvaguṇanirhārakamārga*, path producing all the good qualities (virtues)
mithyādṛṣṭi, false view
mithyāmāna, false pride

middha, languor
miśrībhāva, mixture, combination
mīmāṃsā, investigation, research
muditā, sympathetic joy
muṣitasmṛtitā, confused memory
mūrdhāna, state of summit
mṛdumārga, weak path
mṛdvindriya, weak (obtuse) faculty
mṛṣāvāda, falsehood, false speech
maitrī, universal goodwill (lit., friendliness)
mokṣa, deliverance, liberation
mokṣabhāgīya, pertaining or leading to deliverance
moha, delusion
mohacarita, character dominated by delusion
mrakṣa, hypocrisy

yathābhūtajñāna, real or true knowledge
yathārutārthābhiniveśa, adherence to the meaning of the sound (letter)
yathāvadbhāvikatā, state of real nature
yāna, vehicle
— *mahāyāna*, Great Vehicle
— *hīnayāna*, Lesser Vehicle
yukti, reason
— *apekṣāyukti*, reason of dependence
— *kāryakāraṇayukti*, reason of cause and effect
— *dharmatāyukti*, reason of essential nature
— *sākṣātkriyāsādhanayukti*, reason of attestation
yoga, union, yoke
— *yogabhūmi*, stage of union
yogakṣema, security
yoni, "womb" (ref. birth)
yoniśo manaskāra, profound or wise attention or reflection

raṇa, contention (syn. of *kleśa*)
ratisaṃgrāhakamanaskāra, attention which favors contentment
ratnatraya, Three Jewels (Buddha, Dharma and Saṅgha)
ratnābhisamaya, comprehension of the Jewels

rasa, flavor, taste
rasadhātu, taste element
rāga, craving, passion
rāgacarita, character dominated by craving
rūpa, matter, (visible) form
rūpaṇa, changing
rūpadhātu, form element, realm (world) of form
rūpāṃśika, particle of matter
rūpārūpyāvacara, domain of form and of the formless

lakṣaṇa, characteristic
— *lakṣaṇapratisaṃvedīmanaskāra*, attention which recognizes characteristics
— *lakṣaṇānuvyañjana*, characteristics and minor marks
laya, torpor
layana, shelter (syn. of Nirvāṇa)
līnatva (*cetaso līnatva*), (mental) apathy
lokadhātu, world, universe
— *madhyamasāhasralokadhātu*, middling chiliocosm
— *mahāsāhasralokadhātu*, great chiliocosm
— *sahasracūḍikalokadhātu*, small chiliocosm
lokottara, transcendental
— *lokottarapṛṣṭhalabdha*, obtained subsequent to (after) transcendental (wisdom)
— *lokottaramārga*, transcendental path
— *lokottaraviśuddhyadhipati*, predominance of transcendental purity
— *lokottaravairāgyādhipati*, predominance of transcendental detachment
lobha, covetousness
laukika, worldly
— *laukikamārga*, worldly path
— *laukikaviśuddhyadhipati*, predominance of worldly purity
— *laukikavairāgyādhipati*, predominance of worldly detachment

vajropamasamādhi, diamond-like concentration
vanatha, dense forest (syn. of *kleśa*) [= *vanasa*]

vanasa, dense forest (syn. of *kleśa*) [correct word for *gahana* and *vanatha*]
vargacārin, living in a group (a class of Pratyekabuddha)
vaśavartanātmīyatā, dependence of the self
vaśitā, mastery
vastu, substance, thing
vastuparīkṣāmārga, path of investigation of things
vastuparyanta, end of substance
vastvālambana, real object
vākkaraṇasampad, perfection of eloquence
vāda, talk, discussion, controversy
— *vādanigraha*, defeat of a talk
— *vādaniḥsaraṇa*, withdrawal from a talk
— *vādādhikaraṇa*, assembly at a talk
vādādhiṣṭhāna, subject of a talk
— *vādālaṃkāra*, adornment of a talk
vāsanā, residues, impressions
— *vāsanāparibhāvita*, impregnated by residues
— *vāsanāsamudghāta*, eradication of the residues
vikalpapratibimbakāya, speculative counter-image of the body
vikalpitalakṣaṇa, speculative characteristics
vikāra, transformation
vikṣepa, distraction
vighāta, distress (syn. of *kleśa*)
vicāra, deliberation, reflection
vicikitsā, scepticism, doubt
vicikitsottaradhyāyitā, absorption dominated by doubts
vijānana, knowing, discerning [Skt. not given in text; see p. 4, l. 1]
vijñāna, consciousness
vijñānānantyāyatana, sphere of infinite consciousness
vitarka, reasoning
vitarkacarita, character dominated by distraction (reasoning)
vidarśanā, inner vision
vidūṣaṇā, repentence, censure
— *vidūṣaṇāpratipakṣa*, counteractive of censure
vidyā, knowledge, higher knowledge
— *trividyā*, three knowledges

vinayapiṭaka, Canon of the Discipline
viniścaya, determining, examination
vipakṣa, hostile, opposed
vipariṇati, transformation
vipariṇāmaduḥkha, suffering engendered by transformation
viparyastālambana, perverse object
viparyāsa, perverse view, perversion
vipaśyanā, insight
vipāka, result, fruition (of actions)
— *vipākavijñāna*, consciousness-result
vipākaphala, result of fruition
vipākābhinirvṛtti, production of results
vipratipatti, depravation, perversion
vipratisāra, repenting
vibandha, obstruction (syn. of *kleśa*)
vibhāvana, dispelling, relinquishment
vimati, uncertainty
vimalā (*bhūmi*), (stage called) immaculate
vimuktimārga, path of liberation
vimokṣa, deliverance
viyoga, separation
virati, abstention
virāga, detachment
vilakṣaṇatā, divergent characteristic
vivāda, debate
viśeṣamārga, special path
viṣaya, domain, object, field
viṣayagrahaṇādhipati, predominance over the grasping of an object
viṣayādhipati, predominance of the object (sphere)
viṣkambhaṇa, suppression
visaṃyoga, dissociation, disjunction
visāra, dispersion
vihiṃsā, harmfulness, violence
vītarāga, freed from craving (passion)
vīrya, vigor
vedanā, feeling
vaikalya, deficiency

vaipulya, development, extension
vairāgya, detachment
— *upaghāta vairāgya*, detachment through exhaustion
— *upastambha vairāgya*, detachment through satiety
— *ekadeśa vairāgya*, partial detachment
— *niruttara vairāgya*, superior detachment
— *parijñāna vairāgya*, detachment through complete knowledge
— *prakṛti vairāgya*, natural detachment
— *pratipakṣa vairāgya*, detachment through the effect of counteracting
— *prativedha vairāgya*, detachment through penetration
— *prahāṇa vairāgya*, detachment through abandonment
— *sakala vairāgya*, complete detachment
— *samutkarṣa vairāgya*, detachment through superiority
— *samudghāta vairāgya*, detachment through complete destruction
— *saṃmoha vairāgya*, detachment through complete ignorance
— *sottara vairāgya*, inferior detachment
vaiśāradya, (perfect) self-confidence
vaiṣayika, pertaining to sense objects
vyañjanakāya, group of consonants (letters)
vyañjanakuśala, skilled in the letter
vyaya, disappearance, destruction
vyavadāna, purification
vyavadānakuśalamūla, roots favorable to purification
vyavasāyakarma, action of intention, action of effort
vyavasthāna, definition
vyavahāra, linguistic usage
vyākaraṇa, prediction (uttered by the Buddha announcing that a certain person (bodhisattva) will one day become a Buddha), exposition
vyākhyā, explanation
vyāpāda, ill-will, emnity
vyāpyālambana, widespread object
vyāyāma, effort
vyāvasāyikamārga, path of vigorous effort

śabdadhātu, sound element
śamatha, tranquillity, calm (concentration, absorption)
śamathabhāvanā, cultivation of the tranquillity of concentration
śaraṇa, refuge
śalya, arrow (syn. of *kleśa*)
śāṭhya, dissimulation
śāntatā, calm, state of calm
śāntavimokṣa, peaceful or calm deliverance
śāntavihāra, state of peace or calm
śāśvata, eternal
śikṣā, precept, rule, training, discipline
śiva, bliss (syn. of Nirvāṇa)
śīlavrataparāmarśa, adherence to observances and rituals
śuddhāvāsa, pure abode
śubhakārin, he who has done right
śubhakṛtsna, state of "all-beauty"
śubhāśubhakarmaphalopabhogasthānādhipati, predominant over the experience of the results of good or bad actions
śūnyatā, emptiness
śaikṣa, disciple under training, in the course of study
śraddhā, trust
śraddhādhimukta, resolved (adhering) on trust (faith)
śraddhānusārin, he who follows trust (faith)
śrāvaka, disciple
śrāvakayāna, vehicle of the disciples
śrāvakābhisamaya, comprehension of the disciples
śrutamaya, what consists of listening (erudition)
śrutamayī prajñā, wisdom acquired through listening (study, erudition)
śrotradhātu, ear element
śrotravijñānadhātu, auditory consciousness element

saṃyoga, fetter
saṃyojana, fetter
saṃlikhita, restriction
saṃlekha, simple life
saṃvṛti, convention
saṃvṛtisat, what exists as a convention

saṃśaya, doubt
saṃsāra, continuity or cycle of existence
saṃskāra, formation, construction, compounded or conditioned things
saṃskāraduḥkha, suffering as conditioned
saṃskṛta, conditioned, compounded
saṃstutavastu, object experienced
saṃsvedaja, exudation-born
sakṛtnairyāṇika, he who acquires emancipation immediately
sakṛdāgāmin, the "once-returner"
sakṛdāgāmiphalapratipannaka, he who is progressing towards the "fruit of the once-returner"
saṃkalanaprahāṇa, abandonment in series (by linking)
saṃkliṣṭavihāra, impure or defiled state (impure conduct or life)
saṃkṣepa, compression
saṃgraha, group, grouping
saṃjñā, perception, notion, designation
saṃjñākaraṇavyavasthāna, definition by designations
saṃjñāpracāra, behavior of perception
saṃjñāvedayitanirodha, cessation of perception and feeling
saṃjñāsamāpatti, attainment of perception
sacittaka-avasthā, state (situation) where the mind is active
sacitrīkāraviṣayālambana, object of the varied sphere
satkāyadṛṣṭi, view (idea) of individuality
sattva, a being
satpuruṣasaṃsevā, association with good people
satya, truth
satyādhipateya dharma, teaching dominated by the truth
satvastu, that which is
saddharmaśravaṇa, listening to the Good Teaching
sanidarśana, visible
sanimittacārībodhisattva, bodhisattva whose career is endowed with signs
saṃtati, series
saṃtuṣṭi, satisfaction, contentment
saṃdarśana, manifestation
saṃnāha, preparation

saptakṛtbhavaparama, he who will be reborn only seven times
sapratigha, susceptible to resistance
sabrahmacārin, co-religious
sabhāga, joint
sabhāgatatsabhāga, joint and analogue of joint
sabhāgavisabhāgacittacaitta, similar and dissimilar mind and mental activities
samatā, evenness
— *cittasamatā*, evenness of mind
samatāpaśyanā, observation of identity or similarity
samanantarapratyaya, immediate condition
samanvāgama, accompaniment
samabhāgacarita, normal (balanced) character
samārthapratyaya, efficacious condition
samavasargavihāni, complete relinquishment and decrease
samādhi, concentration
samādhibhūmi, stage, sphere, of concentration
samādhivaśavartin, master of concentration
samāpatti, attainment
— *āsvādasamāpatti*, attainment of enjoyment, relishing
samāropadṛṣṭi, affirmative opinion
samāhitabhūmi, stage of tranquillity (recollection)
samudaya, origin (of suffering)
samudāya, mass
samprajanya, awareness
sampratyaya, belief
sampratyāyana, conviction
samprayoga, conjunction
sambandha, conjointness, connection, relationship
sambandhātmīyatā, relationship with the self
sambhava, co-existence
sambhāra, equipment
— *bodhisambhāra*, equipment with a view to Awakening
sambhāramārga, path of preparation
sambhinnapralāpa, idle talk
saṃmoṣa, confusion, forgetfulness
samyakkarmānta, right action
samyaktvaniyāma, certainty of perfection

samyakpradhāna, right exertion
samyaksaṃkalpa, right thought
samyaksamādhi, right concentration
samyaksmṛti, right mindfulness
samyag avavāda, good advice
samyagājīva, right livelihood
samyagdṛṣṭi, right view
samyagvācā, right speech
samyagvyāyāma, right effort
saraṇa, he who provokes contention (syn. of *kleśa*)
sarvatragasamprayoga, universal conjunction
sarvatragāminīpratipajjñāna, knowledge of the different practices leading to all the destinies
savastukaviṣayālambana, object of the sphere of existing things
savipāka, endowed with fruition (results)
savyāghātālambana, resisting object
sasamprayoga, (object with) mutual association
sahabhāva, co-existence, simultaneity
sahabhāvādhipati, predominance through co-existence
sahasracūḍikalokadhātu, small chiliocosm
sahāya, aid, concomitance, association
sākṣātkriyā, attestation, realization
sāṃkathya, dialectics
sāṃkathyaviniścaya, determining dialectics
sātatyasatkṛtyaprayoga, constant and careful practice
sādhana, proof
sādhāraṇāsādhāraṇa, common and exceptional
sādhumatī (*bhūmi*), (stage called) sharp intelligence
sādhya, thing to be proved
sādhyārtha, thing to be established or proved
sābhisaṃskāraparinirvāyin, he who attains Parinirvāṇa with effort (construction)
sāmagrī, assemblage, accord
sāmiṣa, sensual
sāmiṣavedanā, sensual feeling
sāsravadharma, impure things, impure conditions
sukhavihāra, happy abode (happy life)

sudurjayā (bhūmi), (stage called) difficult to vanquish
suniruktavyañjanajñatā, knowledge of the well explained letter
sūtra, discourse
sūtrapiṭaka, Canon of Discourses
sottara, inferior, lower
sopadhiśeṣanirvāṇa, Nirvāṇa with a remainder
saumanasya, joy, delight
skandha, aggregate
skandhopanikṣepakapratisaṃdhāyakātman, self which establishes and assembles the aggregates
styāna, inertia
sthānādhipati, predominance of place
sthānāsthānakauśalya, skill concerning what is possible and what is impossible
sthānāsthānajñāna, knowledge of what is possible and what is impossible
sthitākampya arhan, stable and unshakeable arhat
sthiti, duration
sthirasaṃjñā, idea (notion) of stability
sparśa, contact, touch
spraṣṭavya, tangible
spraṣṭavyadhātu, tangibility element
smarasaṃkalpanimitta, object of thought in connection with memory
smṛti, mindfulness, memory
smṛtyupasthāna, application of mindfulness
srota-āpanna, a "stream-winner"
srotāpattiphalapratipannaka, he who is progressing towards the "fruit of stream-winning"
svaparasamayajñatā, knowledge of one's own teaching and that of others
svayaṃdṛṣṭiparāmarśa, adherence to own's own view (opinion)
svastyayana, propitious (syn. of Nirvāṇa)

hīna, inferior, lesser
hīnapraṇīta, inferior and superior

hetu, cause, reason (in logic)
hetuparigrahavināśa, destruction of the grip of cause
hetupratyaya, causal effect (cause and condition)
hetuphalapratyayasamavadhāna, combination of causes and effects and conditions
hetuphalaprabandha, continuity of causes and effects
hetuphalopayoga, relationship of cause and effect
hetusvabhāva, own-nature of cause
hetusvalakṣaṇabhāvābhāva, existence and non-existence of the own characteristic of cause
hrī, self-respect

Review by J. W. de Jong

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The *Abhidharmasamuccaya* is one of the most important texts of the Yogācāra school. In China and Japan it enjoyed great authority as one of the eleven śāstras cited in the *Siddhi* (Taishō [= T] 1585), the fundamental work of the Fa-hsiang school.[1] In Tibet as well much importance was attached to the *Samuccaya*. According to Bu-ston this text contains a summary of the doctrine common to the three Vehicles.[2] Bu-ston and Rgyal-tshab dar-ma rin-chen (1364-1432), one of the main disciples of Tsoṅ-kha-pa, wrote detailed commentaries on this work.[3] Whilst the *Mahāyānasaṃgraha* is a compendium of specifically Mahāyānist teachings of the Yogācāra school, the *Samuccaya* is a systematic guide to the Abhidharma section of the doctrinal system of the said school.

Fragments of the Sanskrit text which contains some two-fifths of the entire work were discovered in 1934 by Rāhula Sāṃkṛtyāyana. They were published in 1947 by V. V. Gokhale

1. A list of the eleven śāstras can be found in *Notes on the Siddhi* by K'uei-chi, T 1830, ch. 1, p. 230a 1-3; cf. the opening historical account by S. Lévi, *Matériaux pur l'étude du système Vijñaptimātra* (Paris, 1932), p. 33. The quotations from the *Abhidharmasamuccaya* and the *Abhidharma-vyākhyā* are listed by Katsumata Shunkyō, *Bukkyō ni okeru shinshikisetsu no kenkyū* (Tokyo, 1961), pp. 139-43.

2. Bu-ston, *History of Buddhism*, I (Heidelberg, 1931), p. 56; II (Heidelberg, 1932), p. 140.

3. *A Catalogue of the Tohoku Collection of Tibetan Works on Buddhism* (Sendai, 1953), nos. 5183 and 5435.

("Fragments from the Abhidharmasamuccaya of Asaṅga," *Journal of the Bombay Branch, Royal Asiatic Society*, N.S., vol. 23, 1947, pp. 13-38). In 1950 Pralhad Pradhan published the same fragments, but added to them a Sanskrit reconstruction of the lost parts based on the Chinese (T 1605) and Tibetan[4] versions. The Tibetan Tanjur also contains translations of the *Abhidharmasamuccayabhāṣya* and *Abhidharmasamuccayavyākhyā*.[5] A complete manuscript of the Sanskrit text of the Bhāṣya has also been discovered and photographed by Rāhula Sāṃkṛtyāyana. According to Shinoda Masashige, an edition of this text will shortly be published by the Jayaswal Research Institute in Patna.[6] The Bhāṣya was not translated into Chinese, but to Hsüan-tsang, the translator of the *Samuccaya*, we owe a translation of the Vyākhyā (T 1606). We have little information on the authors of the Bhāṣya and Vyākhyā. The Tibetan Tanjur attributes both to Jinaputra (Rgyal-ba'i sras), while the Chinese tradition assigns to Sthiramati the compilation of the Vyākhyā. According to K'uei-chi[7] and Hui-ch'ao,[8] Sthiramati supposedly combined the *Samuccaya* and the commentary by Chüeh Shih-tzu (Buddhasiṃha?). A disciple of Asaṅga who went by this name is mentioned by Hsüan-tsang in the *Hsi-yü-chi* (T 2087, ch. 5, p. 896c1-5, tr. Watters, I, p. 358). Recently, problems concerning the date and author of the Bhāṣya have been studied by Shinoda Masashige (cf. n. 6) and Takasaki Masayoshi.[9] Pradhan had already pointed out some corresponding passages in the

4. Pradhan does not say which edition of the Tanjur he used, but the references to folio numbers show that it was the Narthang edition. I have consulted the photomechanical reprint of the Peking edition, vol. 112 (Tokyo-Kyoto, 1957, pp. 236-72 (Mdo-'grel Li 51a3-141b2).

5. Photomechanical repr., vol. 113 (Tokyo-Kyoto, 1957, pp. 83-141 (Mdo-'grel Śi 1-143b2) and 141-229 (*id.* 143b2-362a8).

6. Shinoda Masashige, "Abhidharmasamuccayabhāṣya no seiritsu nendai," IBK (= Indogaku Bukkyōgaku kenkyū), XVIII, 1970, p. 878.

7. Cf. his *Notes on the Vyākhyā*, Zoku zōkyō, A LXXIV, 4, p. 302Bb11-14; Taishō 1700, p. 125b1-5 (cited by Noël Péri, BEFEO, XI, 1911, p. 385, n. 1.

8. T 1832, ch. 1, p. 666b2-4.

9. Takasaki Masayoshi, "Daijō Abidatsumazōjūron na kan-zō densho ni tsuite," IBK, XIX, 1971, pp. 513-16.

Samuccaya and *Triṃśikābhāṣya* by Sthiramati. The Japanese scholars mentioned above have shown that numerous passages in the *Abhidharmasamuccayabhāṣya* are also found in the *Triṃśikābhāṣya* and other commentaries by Sthiramati, as well as other works such as the *Abhidharmakośabhāṣya*, *Mahāyānasaṃgraha*, *Sūtrālaṃkāra*, etc.[10] Shinoda believes that the *Abhidharmasamuccayabhāṣya* was written before Sthiramati and slightly after Asaṅga and Vasubandhu. According to him, the Chinese tradition which attributes its composition to Buddhasiṃha, Asaṅga's disciple, should be taken into consideration. Nonetheless, Takasaki prefers to identify the author as Jinaputra, one of the six *Siddhi* masters and the author of a commentary on the *Yogācārabhūmiśāstra* (T 1580).[11] The publication of the Sanskrit text of the *Abhidharmasamuccaya-bhāṣya* may possibly help us to clarify this question.

Dr. Rahula has admirably acquitted himself of the task of translating a text which contains such a large number of technical terms. These terms and their French equivalents are found in the Sanskrit-French and French-Sanskrit glossaries (pp. 189-216). Fortunately, Rahula has not followed the system of translation adopted by Sylvain Lévi and the *Hōbōgirin*. The Sanskrit-French glossary could well form the basis of a dictionary of Buddhist terms in French. It would be necessary to incorporate in it the equivalents found in the works of La Vallée Poussin and É. Lamotte. If such a dictionary could at the same time give references to the works of these scholars, in the form of a general index, we would have at our disposal a working tool of the greatest usefulness.

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10. See notes 6 and 9, and also Takasaki Masayoshi, "Daijō Abidatsumashūron oyobi Zōjūron to Sanjūju Anneshaku-tō to no kanren ni tsuite," IBK, IV, 1956, pp. 116-17; "Mujaku-Abidatsumashūron ni tsuite," *Ōtani Gakuhō*, XXXVI, 2, 1956, pp. 33-46; "Abidatsumashūron ni tsuite," *Ōtani daigaku bukkyō gakkai kaihō*, 8, pp. 1-13; "Zōjūron ni okeru zō-kan ryōshoden," *Zengaku kenkyū*, 45, 1964, pp. 189-98 (I have not been able to consult the last two articles); Shinoda Masashige, "Abidatsumazōjūron ni okeru roku haramitta shisō," *Nihon bukkyō gakkai nempō*, 35, 1970, pp. 63-76.

11. K'uei-chi distinguishes clearly between Buddhasiṃha and Jinaputra, cf. his *Notes on the Vyākhyā*, p. 307Ba11 (cited by Noël Péri, see n. 7).

The merits of Rahula's work are undeniable. The style is lucid and the many references to Pāli sources are welcome. The translation of a text such as the *Samuccaya* poses many problems. For the lost parts of the Sanskrit text, Rahula has usually followed Pradhan's reconstruction. He only deviates from it in a few instances. Pradhan had the advantage of being able to consult the manuscript of the Sanskrit text of the Bhāṣya. Nonetheless, the Bhāṣya is not enough to enable us to re-establish all the technical terms. Futhermore, there are many divergences between the Tibetan translation and the Chinese. Pradhan points out a large number of them in his notes, but his Sanskrit reconstruction is mainly based on the Chinese version, of which it is a translation. There is no doubt that the Chinese version by Hsüan-tsang is much more faithful to the original text than the Tibetan version. This is already noticeable in the division of the text into two parts, each containing four chapters. As Pradhan (Introduction, p. 10) had already pointed out, the original text contained only five chapters, one chapter for the first part (Lakṣaṇasamuccaya) and four for the second (Viniścaya-samuccaya): Satyaviniścaya, Dharmaviniścaya, Prāptiviniścaya and Sāṃkathyaviniścaya.[12]

The Sanskrit reconstruction of the lost parts by Pradhan, based on Hsüan-tsang's version, can doubtless be of use, but it must be compared carefully with the Tibetan version of the *Samuccaya* and with that of the Vyākhyā which also contains the text of the *Samuccaya*. Hsüan-tsang's Chinese version can at least help clarify obscure passages in the Tibetan text. Nevertheless, one should not impute to Hsüan-tsang all the imperfections of the retranslation into Sanskrit by Pradhan. To cite only one example, the third chapter (ch. 2 of the second part in Rahula's translation) begins with a list and explanation of the twelve divisions of the Buddha's Teaching. This division into twelve parts is mentioned in many texts. Rahula contents himself with adding in a note that the Pāli sources mention only nine. An explanation of the twelve divisions is found in a whole series of texts,

12. See also Takasaki Masayoshi, *Ōtani gakuhō*, XXXVI, 2, 1956, pp 35-8.

listed by Maeda Egaku who devotes a detailed study to the nine and twelve divisions of the Buddhavacana.[13] Of particular interest in this respect is a passage in the *Śrāvakabhūmi*, the Sanskrit text of which has been published by A. Wayman (*An Analysis of the Śrāvakabhūmi Manuscript*, Berkeley/Los Angeles, 1961, pp. 75-8). With regard to *geya*, the *Samuccaya* says: *sūtreṣu anirūpito 'rtho vā yad vyākhyāte / ato geyam ity ucyate* (tr. Pradhan, p. 78), but the *Śrāvakabhūmi* reads: *yat* (sic) *ca sūtraṃ neyārtham idam ucyate geyam* (Wayman, p. 76). The text of the Tibetan translation of the *Samuccaya* is very close to this: *yaṅ draṅ-ba don-gyi mdo-ste rtogs-par byed-pas dbyaṅs-kyis bsñad-pa'i sde'o*, "or also what explains a sūtra with the meaning to be explained (*sūtraṃ neyārtham*) is the *geya* group." Hsüan-tsang translates: "or it is a verse explanation of a sūtra with the meaning to be explained. That is why it is called *geya*" (T 1605, ch. 6, p. 686b3-4). In the same way the second explanation of *vyākaraṇa* interprets it as a sūtra of explicit meaning (*sūtraṃ nītārtham*; *ṅes-pa'i don-gyis mdo-ste*).[14] The terms *sūtraṃ neyārtham* and *sūtraṃ nītārtham* have been well translated by Hsüan-tsang. In another passage, it is Hsüan-tsang who has led Rahula astray. The *Samuccaya* contains a passage on the *antarābhava* (Rahula, pp. 68-9) which is again found virtually literally in the *Yogācārabhūmi* (ed. Vidhushekhara Bhattacharya, Calcutta, 1957, pp. 19-20). The text says: "The intermediate existence develops before him who has done wrong, for example, in the guise of a black bull (or billy-goat) (*kṛṣṇa kutapa*); . . . before a person who has done right, in the guise of white fabric" (Rahula, p. 68 [Engl. tr. 93]). Bhattacharya remarks in a note that *kutapa* designates "a sort of blanket (made from the hair of the Mountain goat)" [SBW: this is a direct quote from Monier-Willams, p. 286a]. In the *Yogācārabhūmi*, *kutapa* is rendered in Tibetan by *phyar-ba* which Bhattacharya

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13 Maeda Egaku, *Genshi bukkyō seiten no seiritsushi kenkyū* (Tokyo, 1961), pp 181-549 See pp. 224-5

14. See also La Vallée Poussin, *La Siddhi de Hiuan-tsang*, II (Paris, 1929), p 558

is unable to explain; but *phyar-ba*, like the equivalent *kutapa*, is given in the *Mahāvyutpatti* (ed. Sakaki, no. 9563). Rahula's translation is probably based on Hsüan-tsang's version which has "the gleam of a goat or black sheep" (ch. 3, p. 675c24). Among other parallel passages in the *Yogācārabhūmi* can be noted that which deals with the synonyms of *kleśa* (pp. 166-8; *Samuccaya*, tr. Rahula pp. 71-9). The twenty-third synonym is *vanasa* in the *Yogācārabhūmi* manuscript (cf. p. 167, n. 8). Bhattacharya has changed it to *vanatha*, but Pradhan retained *vanasa* in his translation of the *Samuccaya*. Rahula opts for *vanatha* or *gahana*, but *vanasa* should certainly be retained as this word is again found in the *Udānavarga* (cf. *Udānavarga* XXXII, 78, ed. Bernard Pauly, JA, 1960, p. 251; ed. Franz Bernhard, Göttingen, 1965, p. 457).

With regard to the parts of the text preserved in Sanskrit, Rahula has been able to compare the two editions, [made] independently of each other, by Gokhale and Pradhan. However, they are sometimes both incorrect. Thus, we find in Gokhale's edition *bodhisattvanyāsāvakrāntaḥ*, whereas Pradhan reads *bodhim anavadyām avakrāntaḥ* (cf. Rahula, p. 174, n. 1 [Engl. tr. p. 237, n. 134]). We should obviously read *bodhisattvanyāmāvakrāntaḥ* (*byaṅ-chub sems-dpa'i skyon-med-pa la źugs*, p. 137a6-7). The change from *s* to *m* is only a minor correction from the paleographic point of view. It is to be wondered how Pradhan, using the same manuscript as Gokhale, was able to read *bodhim anavadyām*. It was probably a mistranslation of the Tibetan text. The Tibetan translators normally translate *nyāma* by *skyon-med* (cf. Edgerton, BHSD, s.v. *nyāma*).

These examples show that when translating a text such as the *Abhidharmasamuccaya*, it is absolutely essential to be able to consult the Tibetan translation at first hand. Moreover, it is not enough to refer to Pāli texts, neglecting those of the Mahāyāna and particularly those available in Sanskrit such as the beginning of the *Yogācārabhūmi* and the extracts from the *Śrāvakabhūmi* edited by Wayman. Rahula does not even hesitate to prefer the Pāli exegesis to that supplied by the *Samuccayabhāṣya* and the *Samuccayavyākhyā*. Hence, the *Samuccaya* (tr. Rahula, p. 184) cites a famous verse found in the

Udānavarga: *pha daṅ ma ni bsad byas-śiṅ / rgyal-po gtsaṅ-sbra-can gñis daṅ / yul-'khor 'khor daṅ-bcas bcom-na / mi ni dag-par 'gyur źes bya* (p. 141a2-3). In the Tibetan *Udānavarga* (ed. H. Beckh, Berlin, 1911, p. 107), this verse bears the number XXIX.24. The Sanskrit text can be established by combining the first three pādas of the Sanskrit text of *Udānavarga* XXIX.24 (or XXXIII.61) and the last pāda of *Udānavarga* XXXIII.62: *mātaraṃ pitaraṃ hatvā / rājānaṃ dvau ca śrotriyau / rāṣṭraṃ sānucaraṃ hatvā / śuddha ity ucyate naraḥ*. Rahula makes no mention of the *Udānavarga* and quotes only the text of the *Dhammapada* (294). For the hidden meaning of this verse, Rahula follows the *Dhammapada-aṭṭhakathā* (III, p. 454) without naming it. Bernhard, who has devoted a scholarly study to the interpretation of this verse ("Zur Textgeschichte und Interpretation der Strophen: Dhammapada 294, 295," *Festschrift für Wilhelm Eilers*, Wiesbaden, 1967, pp. 511-26), cites the explanation of this verse by Kātyāyana in the *Udānavargavivaraṇa* by Prajñāvarman (p. 519). The explanation given by the *Samuccayabhāṣya* (pp. 141b8-142a2) and the *Samuccaya-vyākhyā* (pp. 359b8-360a2; T 1606, ch. 16, p. 773b2-3) is nearly identical: the mother is thirst (*tṛṣṇā*; *sred-pa*), the father is *karmabhava* (*las-kyi srid-pa*),[15] the king is *vijñāna* with *upādāna* (*ñe-bar len-pa daṅ-bcas-pa'i rnam-par śes-pa*), the two *śrotriyas* are *dṛṣṭiparāmarśa* and *śīlavrataparāmarśa*, the kingdom is the six *āyatanas* (*skye-mched*) and the *anucaras* their domain (*gocara*; *spyod-yul*). Rahula was wrong in not taking into account the explanation given by the Bhāṣya which, moreover, he seems to have consulted only rarely (a single explicit reference, p. 11, n. 1 [Engl. tr. p. 13, n. 25).

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15. Bernhard translates *zag-pa daṅ bcas-pa'i las daṅ srid-pa* as "das Werk, *karman*, mit dem (üblen) Einflüss(en), und das Werden, *bhava* [SBW: roughly, "action, *karman*, with (bad) influence(s), and becoming, *bhava*"]. The *Samuccayabhāṣya* has *las-kyi srid-pa* which renders *karmabhava*, cf. Prahlad Pradhan, "A Note on Abhidharma-samuccaya-bhāṣya and its Author Sthiramati(?)," *J. Bihar Res. Society*, XXXV, 1949, p. 45. *Las daṅ srid-pa* also corresponds to *karmabhava*, on which see L. de La Vallée Poussin, Kośa, V, p. 1, n. 3).

Rahula deserves our gratitude for his excellent translation of this difficult text. There are very few obvious mistakes in it, such as, for example, the translation of *saṃśraya* (Tib. *gnas-pa*) by "doubt" (p. 14, l. 11 [Engl. tr. p. 18, l. 2]), and the translation of *atītānāgatabhāvanimitta* by "the sign of the past and the future" (p. 34, l. 18 [Engl. tr. p. 45, l. 1]). In the Sanskrit manuscript a syllable is missing before and after *bhāva*. Gokhale reads *atītānāgata(pra)bhāva(nā)nimitto*. Pradhan suggests *prabhāvana* and remarks that the *Bhāṣya* has *prabhāva*.* The Tibetan translation has *rab-tu bźag-pa* (p. 71b1), which confirms Gokhale's correction (cf. *Mahāvyutpatti*, no. 6917). The remarks made above have no aim other than to show that his work would have gained in value had he [Rahula] carefully compared Pradhan's translation with the Tibetan version. On the other hand, a text such as the *Samucccaya* cannot be translated without taking into account parallel passages in the Mahāyāna texts and, in particular, the works of Asaṅga whose Sanskrit text has been preserved.

Rahula's introduction gives only a little information on the life of Asaṅga, according to the life of Vasubandhu by Paramārtha, and a glimpse of the contents of the *Samuccaya*. Rahula says nothing about the relationship of the *Samuccaya* to other Abhidharma texts of the Sarvāstivāda and other schools. This is a matter which deserves to be studied in detail. As far as I know, Japanese scholars have not been much concerned with it. Ui Hakuju and Fukaura Seibun are content to remark that the structure of the *Samuccaya* resembles that of the *Prakaraṇapādaśāstra* (T 1541-2) and the *Śāriputrābhidharmaśāstra* (T 1548).[16] On the other hand, the *Samuccaya* should be compared with other works by Asaṅga, and most importantly, with the *Yogācārabhūmiśāstra*. Wayman has already indicated

* Note: Pradhan adds that in the *Bhāṣya* there is a syllable missing after *prabhāva*: "*tadanantaraṃ cākṣaram ekam avalopitam*" (p. 21, n. 2). The now printed *Bhāṣya* has *prabhāvana* (p. 26, § 35C).

16. Ui Hakuju, *Indo tetsugaku kenkyū*, I (Tokyo, 1924), p. 401; Fukaura Seibun, *Yuishikigaku kenkyū*, II (Tokyo, 1954), p. 21.

the considerable differences in the logical terminology between one section of the *Yogācārabhūmiśāstra* which deals with *hetu-vidyā* and the Sāṃkathyaviniścaya.[17] The only way we could be more certain about this question is through a comparative study of the *Samuccaya* and the *Yogācārabhūmi.* Let us hope that the forthcoming publication of the *Abhidharmasamuccayabhāṣya* will provoke further research on the place occupied by the *Abhidharmasamuccaya* in the development of the Mahāyāna and, in particular, in Asaṅga's philosophical system.

17. Alex Wayman, "The Rules of Debate According to Asaṅga," JAOS, 78, 1958, p. 31. We should note in passing that Lambert Schmithausen made a detailed study of the same Viniścaya which deals with the art of debate (tr. Rahula, p. 180, ll. 3-8): *Der Nirvāṇa-Abschnitt in der Viniścayasaṃgrahaṇī der Yogācārabhūmiḥ* (Vienna, 1969), pp. 184-97. Schmithausen made use of the manuscript of the *Samuccayabhāṣya* to explain the technical terms used by Asaṅga. His explanations deviate considerably from those given by Rahula in his notes.

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